The Mayflower Quarterly Magazine

Vol. 86, No. 3

Fall 2019

The General Society of Mayflower Descendants

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The Mayflower Quarterly Magazine

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Finding Your Ancestors

GSMD Genealogy Lecture Series

The Mayflower Society's 2019 monthly Genealogy Lecture Series *Finding Your Ancestors*, spearheaded by Executive Committee Member-at-Large Lisa Pennington, examines fascinating stories involving the research of non-*Mayflower* ethnicities and teaches budding genealogists how to begin researching their ancestors. The series is free and open to the public.

The 2019 lectures are:

May 16
Stephen Middagh's Revolution
Peggy MacLachlan Baker

June 20
Solving Family Mysteries with DNA
Lisa Pennington

July 18
Gold Standard Proof for Your Genealogy
Christopher Carter Lee

August 15
Wampanoag Ancestry and Heritage
Linda Coombs

September 19
Irish Genealogy
Mike Brophy

October 17
The Untold History of the French-Canadians
David Vermette

The Mayflower Quarterly Magazine (ISSN 0148-5032) is published quarterly by the not-for-profit General Society of Mayflower Descendants, 4 Winslow St, Plymouth, MA 02360. The magazine is available to all GSMD members in good standing as well as by annual subscription to the public for $24 (+ shipping for those outside the continental US). Periodical postage paid at Plymouth, Massachusetts and additional offices. ***POSTMASTER:*** Send address changes to the General Society of Mayflower Descendants, PO Box 3297, Plymouth, MA 02361-3297.

Deadlines for submission:

January 10:	April 10:	July 10:	October 10:
Spring Issue	Summer Issue	Fall Issue	Winter Issue

Submissions: To submit to *The Mayflower Quarterly Magazine*, please email MQMEditor@TheMayflowerSociety.org. All articles submitted should be sent as Microsoft Word documents, photographs submitted should be sent as 300 dpi resolution or higher.

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Cover photo of the Elizabeth Tilley under sail is courtesy of Michael Goldstein.

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Editor's Note

The excitement for 2020 is building!

Have you made your travel plans yet? A schedule of events is within, along with contact info for the Plymouth hotels which will release rooms this September. Check out the GSMD website regularly for our GO LIVE date when registrations will begin, and for regular updates. Once registration begins, events will book up quickly so make yours early to avoid disappointment

Congratulations to **Former Governor General Lea Sinclair Filson** who has been hired as the new Plymouth Tourism Director! (Yes, our Plymouth!) Plymouth couldn't be in better hands, we are so happy for you, Lea!

As you will read, outside restoration and repairs are in full swing on the National Pilgrim Memorial Meetinghouse. Our heartfelt appreciation goes out to the **National Society of Daughters of Colonial Wars** who has committed $30,000 to fund interior repairs around the John Robinson windows, with additional funds in the next three years.

Are you the member of another Society who might be interested in donating to the Meetinghouse, perhaps as a naming opportunity? If so, please contact FGG Filson at **fggfilson@TheMayflowerSociety.org**

Governor General's Message

George P. Garmany Jr., MD

It hasn't really been very long since Former Governor General Ed Sullivan, during his term, reminded the Executive Committee how important it would be to start planning for 2020 right away. At the time, 2020 seemed to be a vague, far-off future event, but the planning was initiated as he recommended. Since then, each administration of officers has continued those planning efforts, and – OMIGOSH – 2020 is now right in front of us! Thank goodness for the years of visionary leadership that we have enjoyed all of these years.

So many things are happening, all at the same time! The California Society is supervising the construction of the Tournament of Roses float for January 1, 2020. (Please see the drawing of the appearance of the final product.) They are also planning the placement of each of our participants on the float and checking the accurate period-specific costumes those riders will wear. This is all designed to make GSMD look spectacular for the international audience that will watch the parade.

Dee Clements, our sculptor, who is a member of the South Dakota Mayflower Society, is hard at work, preparing the statue of William Bradford that will be placed in the Society garden next year. Members of the Governor General's 1620 Club had a special opportunity to preview the model of the statue after the General Board meeting this September. They had a personal tour of the foundry where Dee's statues are created and of a sculpture garden in Loveland, Colorado, where some of Dee's pieces are on display.

During my travels to visit Member Societies I have enjoyed the opportunity to discuss plans for 2020 activities that are being arranged throughout the United States. Most importantly, some Societies are using the enthusiasm about 2020 as an opportunity to revitalize their organizations. Check out the article in this issue from the West Virginia Society about their exciting developments.

Mike Haywood, an artist in England, has donated to the Society a set of eight paintings of the *Mayflower* and topics related to her historic voyage. We expect to display the paintings in Plymouth, and before long we expect to have high-quality copies for sale to our members and the public.

Jane Schleinzer, the Society's Insignia Chair, has been busy developing a special line of 2020-themed items that will also be available for sale. Some of those products can be seen in this magazine, but you really should visit our website ***www.TheMayflowerSociety.org*** to see a more complete inventory.

Most importantly, the project to save the National Pilgrim Memorial Meetinghouse is truly underway. Scaffolding has been placed around the building, and work is beginning to stabilize the roof, the façade, and other structural elements that need to be secured. Our charge is to make sure that the building will be sound for decades (and centuries!) to come, commemorating the spiritual lives of our ancestors. They gave so much to establish the first congregation in New England and placed the original structure on that site in Plymouth.

All of these activities show the level of engagement that our members and others around the world have with this important anniversary. This will be a once-in-a-lifetime opportunity for GSMD and our Member Societies to demonstrate to others the importance of the *Mayflower* voyage, and the relevance that the Pilgrims have in western civilization everywhere. It will be a special year for all of us, and I hope that you and your family will have the chance to visit Plymouth, either at Congress or whatever time is most convenient for your schedule.

National Pilgrim Memorial Meetinghouse Update

FGG Lea Sinclair Filson, Trust President

Greetings from Plymouth, Mass., your hometown. As I look up Leyden street, I am amazed by what I see. At the top of the hill is the Meetinghouse, wrapped up in orange scrim. The workmen have officially begun the work to preserve and restore the exterior of the structure.

Thanks to the generous donation from the town of Plymouth through its Community Preservation Act funds, this jewel in the middle of Town Square will be fully finished on the outside by the end of this year. It will take the entire $2,618,000 to complete the work.

When we unwrap the building around Christmas time, the Mayflower Society will open one of its most cherished gifts – a sealed and protected memorial to our ancestors. Architects Spencer, Sullivan & Vogt have been exacting and detailed in making sure that every aspect of the original building is either repaired with the same materials or matched exactly with choices available today.

▲ President General, NSDCW Alice Ellingsberg and Sandy Sidler

One story for the GSMD archives is a report from Project Manager, Ron Filson, who spied teenagers climbing up the scaffolding on the back of the Meetinghouse at dusk one evening. After plenty of yelling and kids running in every direction, the scrim schedule had to be moved up to encase the scaffolding quickly. The giant 'Jungle Gym' is just too tempting for local Plymouth youth, so precautions have been taken to obstruct access all the way around the building.

Our docents continue giving tours Thursday through Sunday between noon and 4:00 pm. They report lots of enthusiasm and say that nearly every visitor leaves more than the suggested donation of $5.00. We have made many friends who are hungry to learn the *Mayflower* story.

The Meetinghouse was included this week in a 2020 UK documentary that will air on UK Channel 5 and then will be distributed in the U.S. We will send details as we learn them.

While the restoration continues, fundraising for the interior of the Meetinghouse is in full swing. In addition to our incredibly generous Member Societies and individual members, we have received a letter of commitment from the National Society of Daughters of Colonial Wars.

A project of President General Alice Ellingsberg, she visited the Mayflower Meetinghouse with Sandy Sidler (also a North Dakota Mayflower Society member) to personally choose a naming opportunity. NSDCW will fund repairs to the back wall around the famous Robinson windows. Their initial donation will be $30,000, with additional donations continuing over the next three years. We thank NSDCW for supporting this important historic project.

If you are looking for a fun way to support the Meetinghouse, consider either riding or walking in this year's Plymouth Thanksgiving parade. Email Kathy Liolios for details at development@TheMayflowerSociety.org. While you are here, stop by to see me at my new office at 134 Court Street. Believe it or not, I have received the job of my dreams. I am honored to have been hired to promote 2020 as Plymouth's Tourism Director!

42nd General Congress

September 12-19, 2020

The General Society of Mayflower Descendants will commemorate the 400th Anniversary of the arrival of the *Mayflower* during Congress in September 2020. Many exciting plans are being made for this once in a lifetime event. Walk on hallowed ground and share their inspirational stories with the world! Join us September 12-19, 2020, to honor our Pilgrim ancestors and keep their memory alive! What follows is a schedule of the events being planned. Full details will be found on our website, **www.TheMayflowerSociety.org** and the winter issue of the *Quarterly*. Please note that all events are limited capacity so register early! Also the tours are not handicap or wheelchair accessible.

400th Anniversary Commemoration Schedule

SATURDAY, SEPT 12, 2020

Provincetown *Mayflower II* Gala at the Pilgrim Monument and Museum. A magical evening under the tent on the museum grounds will feature food, spirits and historical re-enactments. A special and fun black-tie event – a great kick-off to Congress Week.

SUNDAY, SEPT 13, 2020

Mayflower Compact Re-enactment Ceremony in Provincetown Harbor featuring the *Mayflower II*. Come be a part of this moment in history. Ferries will surround the *Mayflower II* for descendants to view this ceremony. For those who prefer to remain landside, the ceremony may be viewed on the grounds of the Provincetown Museum. The event will include a memorial service and wreath laying in the harbor. It will be a day for the record books, a memory-making opportunity for members and their families.

MONDAY, SEPT 14, 2020

Sunrise toast and bon voyage to the *Mayflower II* at the Provincetown Museum.

Pilgrim Progress through the Boston Public Gardens and Boston Common and up Beacon Hill to the State House steps. Meet at the Boston Park Plaza Hotel, where special changing rooms have been reserved, no later than 12:00 p.m. to allow time to change into your Pilgrim attire. This will be a historic Pilgrim Progress as it is the first of its kind to ever happen in Boston.
**Pilgrim Attire is required for this Pilgrim Progress. Those in street clothes follow behind those in Pilgrim attire. For safety reasons, do not wear your Pilgrim attire on the streets of Boston before or after this event!*

Official State House Salute to the 400th Anniversary. The State House Ceremony will be conducted on the steps of the State House and will honor the Pilgrim forefathers and native people who are immortalized in the historic founding of Plymouth Colony. The Governor of Massachusetts, Charles Baker, has invited the General Society of Mayflower Descendants, Pilgrim families and Wampanoag families to attend this salute to the 400th Anniversary. Additional invited participants include State Legislators, Federal Legislators, Representatives of the United Kingdom, Netherlands, the Ancient and Honorable and more. The Governor will give his greetings, there will be speeches from various dignitaries and historic militias will muster: a day of pomp and circumstance. A reception follows that will include an exclusive viewing of the original Journal of William Bradford, a one-time viewing opportunity, on display for this reception only.

Dead of Night Ghost Walking Lantern Tours.

TUESDAY, SEPT 15, 2020

Executive Committee Meeting, for EC members only at Hotel 1620.

General Board of Assistants Meeting for GBOA members only, at the National Pilgrim Memorial Meetinghouse for Executive Officers, Former Governors General, Former Assistant Governors General, DGGs and AGs should be present as these officers will be seated for this GBOA meeting and Congress.

TOURS

Cranberry Bog Tour – Cape Cod Canal Cruise & Lunch (Coach Bus).

Pilgrim Belle Cruise.

Walking Tours of Plymouth – by Jenney Museum.

WEDNESDAY, SEPT 16, 2020

Fort Church Service at *Plimoth Plantation*, a Congress tradition (limited capacity).

Massachusetts Mayflower Society's Naturalization Ceremony. Invitation only.

Pilgrim Progress begins at the Mayflower Society House.
**Pilgrim Attire is required for this Pilgrim Progress. Those in street clothes follow behind those in Pilgrim attire.*

Opening Ceremonies.

Welcome Reception for Registered Guests at the Colonial Revival Gardens of the Mayflower Society House featuring the dedication of the NEW William Bradford Monument.

TOURS
Dead of Night Ghost Walking Lantern Tour.

THURSDAY, SEPT 17, 2020
Governance Day 1 – First Business Session of General Congress: Assigned seating for delegates. Plymouth Memorial Hall is at 83 Court Street.
Handicap accessible.

TOURS
Lexington – Concord, the Orchard House and Boxed Lunch (Coach Bus).

Hyannis – JFK Museum, the Cape Cod Railroad and Boxed Lunch (Coach Bus).

Pilgrim Belle SUNSET Cruise

FRIDAY, SEPT 18, 2020
Governance Day 2 – Second Business Session of General Congress: Election of New Officers. Assigned seating for delegates. Plymouth Memorial Hall, 83 Court Street.
Handicap accessible.

400th Anniversary Gala, Memorial Hall will be transformed with elegant lights, draping and décor for this black-tie event. A formal receiving line of officers will welcome you. Enjoy hors d'oeuvres, fine food stations, libations, desserts, dancing and a variety of entertainers. An installation ceremony for the newly elected Officers will be held during the Gala. The pinnacle event of Congress and indeed, a night to remember for a lifetime!
Handicap accessible.

TOURS
Pilgrim Belle Cruise (Limited Capacity).

SATURDAY, SEPT 19, 2020
New Executive Committee Officers Meeting at the Hotel 1620.

Plymouth 400's Embarkation Festival: A cultural and arts celebration honoring the traditions, cuisines and music of the Pilgrim settlers and Wampanoag people. Plymouth County Farm.

1620 Club Tour TBD.

1620 Club Dinner & Pilgrim Academic Award Presentation TBD.

2020 Updates: Memories To Last A Lifetime!

by Secretary General Jane E. Groves Riddell Hurt

The excitement is building! We hope you will plan to join us in Plymouth as the General Society of Mayflower Descendants commemorates the 400th Anniversary of the *Mayflower* Voyage, at the 42nd General Congress, to be held for an entire week, September 12–19, 2020.

Please note that due to the historic nature of this event, security will be enforced. Only those with a name/credentials badge with bar code will be scanned and admitted into events, so please ensure your badge is with you at all times.

Attending Congress will provide you with a new perspective of GSMD and how we operate as our officers make decisions to lead our Society into the future. Commemorating the 400th Anniversary, once-in-a-lifetime events of great significance to honor our ancestors will take place. Walk on the hallowed ground of our ancestors, make new friends and support our beloved General Society of Mayflower Descendants! A short schedule of events is listed here, for a fuller account, visit **www.TheMayflowerSociety.org.** What follows are updates and suggestions to help make your trip the best it can be!

- Register early and check the Registration Info page at the GSMD website often.
- Pre-registration is required for all events with pre-payment required when you register. All who register will receive a name badge upon check-in. If you do not have a name badge you will not be permitted entrance into events. No exceptions.
- Security will be of the upmost importance for this historic

event. Registration badges will be required and will be scanned for security and entry into all events, tours and activities.

- Many of the events will be limited capacity, including the tours, so make your reservations early.
- Have you made your hotel reservations yet? While Hotel 1620 and the John Carver Inn & Spa in Plymouth are sold out for the week, accommodations are available elsewhere and will be listed below.
- Parking will be inadequate. If you have a parking place at your hotel or B & B in Plymouth, you may not want to move your vehicle and lose your space. Share a ride!
- New Location: The General Board of Assistants Meeting will be held in the National Pilgrim Memorial Meetinghouse, Tuesday, September 15th. At the GBOA Meeting officers are seated for this meeting as well as for Congress. Executive Committee Officers, Former Governors General, Former Assistant Governors General, DGGs and AGs should be present for the roll call.
- The Fort Service at Plimoth Plantation will have very limited capacity so early registration is advised.
- New: If you wish to participate in the Pilgrim Progress, please wear your own Pilgrim clothing.
- The dedication of the NEW life-size bronze statue of William Bradford will take place during the Welcome Reception for Registered Guests with badges in the Colonial Revival Gardens of the Mayflower Society House on Wednesday, September 16, 2020.
- New Location: Congress Governance Days and the 400th Anniversary black-tie Gala will be held in Plymouth's largest venue, Memorial Hall. The Hall's main auditorium can seat up to 1,500 people. It is located in the heart of historic downtown Plymouth and is within walking distance to the National Pilgrim Memorial Meetinghouse, the Mayflower Society House, Pilgrim Hall, Plymouth Rock, the *Mayflower II* and more.
- Visit our Insignia, Sales and Vendors' tables at Hotel 1620.

PLYMOUTH HOTEL ACCOMMODATIONS:

Reservations to be released beginning September 14, 2019:
Hilton Garden Inn Plymouth ($199-$210), 4 Home Depot Dr, Plymouth, MA (508) 830-0200.

Reservations will be released beginning September 26, 2019:
Fairfield Inn Plymouth NEW 2019 ($189), 16 Plaza Way, Plymouth, MA (508) 830-6699.

Hampton Inn & Suites Plymouth ($179), 10 Plaza, Plymouth, MA (508) 747-5000.

Other Accommodations in the Plymouth Area:
Blue Spruce Motel, 710 State Rd., Plymouth, MA (508) 224-3990 (GSMD 10% discount)

By the Sea B & B, 22 Winslow St, Plymouth, MA (508) 830-9643 (GSMD 10% discount)

The Thornton Adams House, 73 Warren Ave, Plymouth, MA (800) 747-9700

The Winslow B & B, 20 Winslow St, Plymouth, MA **newtsco@aol.com** (508) 747-1992 (GSMD 10% discount)

Other Accommodations:
Baymont Inn & Suites, 149 Main St., Kingston, MA (781) 585-3831 (Reg. $250 GSMD $199)

Quality Inn, 30 Clark St, E, Middleboro, MA (508) 946-4400 (Reg. $149 GSMD $115)

Best Western Rockland, 909 Hingham St, Rockland, MA (781) 871-5660 (Reg. $239 GSMD $178)

Comfort Inn, 850 Hingham St, Rockland, MA (781) 982-1000 (GSMD 20% discount)

Winsor House Inn, 390 Washington St., Duxbury, MA (617) 934-0991

Provincetown Hotel Accommodations:
Harbor Hotel, 698 Commercial St, Provincetown, MA (508) 457-1711 ($329 w/ 2-night minimum) **www.harborhotelptown.com** (Code: GSMD2020)

Surfside Hotel & Suites, 543 Commercial St, Provincetown, MA (508) 487-1726 ($199–$229)**www.surfsideinn.cc** (Code: MD2020)

Boston Hotel Accommodation:
Boston Park Plaza Hotel ($269–$309), 50 Park Plaza, Boston, MA (617) 654-1964

Pirates Ashore Takes Plymouth by Storm

By Erin Darling, GSMD Communications

When Pirates come ashore, mayhem is sure to follow... and this year's Pirates Ashore was no exception, although the Plymouth colonists did their best to keep their rowdy Pirate guests in check!

The Mayflower Society's fifth annual reenactment event featuring both Pilgrims and Pirates (or, rather, Privateers), took over the Mayflower Society House on May 18th, which was also opening day for the House. From the Old Colony Club firing its cannon as the Pirates sailed into view at the State Pier, to the Pirates' and Pilgrims' promenade up to the Mayflower Society House, home of the Pirate encampment, the summer season got off to a swashbuckling start!

This has become a favorite annual event for residents of Plymouth as well as tourists from near and far, and particularly children, all of whom descend on the grounds of the House to witness sword fights, and musket and pike drills, examine Pirate "booty," and interact with Pirates and Pilgrims alike. As always, members of the New Plimmoth Gard did their best to rein in their rowdy Privateer guests. The final sword fight that resulted in the death of a sailor, followed by the trial of the Pirate Captain who disciplined him, drew quite a crowd.

The event seems to get bigger and better every year, according to New Plimmoth Gard member Stan Wollman.

"Pirates Ashore has gained the status of a recognized community event," Wollman says. "This year I think we had the largest audience; there were people on the site all day. This reenactment shows that living history is not a bland subject, but can be lively and entertaining."

The event relives a little-known event in Plymouth history when, in 1646, three shiploads of English Privateers sailed into Plymouth Harbor flush with Spanish gold and cargo. These sailors were hungry, thirsty and eager to spend their captured coin. As Governor William Bradford noted in *Of Plimoth Plantation*, "The Captain and about eighty lusty men, after they came ashore, did so distemper themselves with drink that they became like madmen. Though some of them were punished and imprisoned, they could hardly be restrained."

Reenactor Joseph Pereira, who portrays the Privateer Captain Thomas Crowell, commander of the "80 lustie men" Bradford described, says it's an honor to bring this historical occurrence alive as an educational and entertaining experience. Although, Pereira adds, the reenactment crews do so with some creative license, knowing only scant details of the Privateers' real-life visit to Plymouth.

"But we do so with respect and attention to the history of the time, to the state of affairs of New England and the broader world that this little town was so far removed from," Pereira says. "History isn't dates. History is people, and this event brings an unexpected group of people together. Such chance meetings make history real, make it interesting, make people want to discover more."

The Mayflower Society thanks our wonderful partners and sponsors for making this event possible: New Plimmoth Gard, Crew of the *Raven*, Crew of the *Mermayde*, Free Men of the Sea, the Pilgrim John Howland Society, Pilgrim Progress, *Mayflower* Guard, Old Colony Club, Powder Horn Press and more.

Plans for the next Pirates Ashore are already underway. Be sure to follow the Facebook pages for the Mayflower Society and Pirates Ashore in Plymouth!

▲ Members of the New Plimmoth Gard fire their muskets in a demonstration on the front yard of the Mayflower Society House.

▲ The Stanger family, all outfitted in Pilgrim attire, take a break in Cole's Ordinary. From left to right: Jack, Luke, Martianne and Nina Stanger.

All photos courtesy Helen Churchill/ Pirates Ashore.

MEMBER SOCIETY NEWS

COLORADO:

The Colorado Society of Mayflower Descendants is looking forward to hosting the September 2019 General Board of Assistants Meeting in Denver. We are now finalizing meeting room configurations, menu planning and many other small matters that miraculously appear out of thin air. We thank Secretary General Jane Hurt and Executive Director Susan Belekewicz for their guidance and assistance with all of this planning.

▲ Lisette Clemons, an Arlington Lady

At our Spring Luncheon, held May 18, 2019 at the Pinehurst Country Club, we were honored to have as our speaker Lissette Clemons. She is an Arlington Lady, one of a small band of volunteers, consisting of mainly spouses of retired military officers, who attend every funeral in Arlington National Cemetery. Their mission is to ensure that no service member is buried alone.

In addition to Lisette's presentation, five new Mayflower Society members were recognized during our pink rose ceremony. Two current members were also honored: Nancy Jensen, who retired after 33 years as the Colorado Society's calligrapher, and Emily Palmer, who has served on the Board of Assistants for 25 years and has held numerous Society positions.

FLORIDA:

The 82nd Annual Meeting of the Society of Mayflower Descendants in the State of Florida will be hosted by the Elder William Brewster Colony in Homestead, Florida at the Hampton Inn and Suites on November 22 and 23, 2019. Many thanks to Brewster Colony for all of its hard work and preparation.

David B. Mitchell, Esq., an attorney, lecturer and past President of the Miami Chapter of the Sons of the American Revolution, is the meeting's featured speaker. His topic will be "The pivotal point of the *Mayflower Compact*, the *Magna Carta* and the *U.S. Constitution*."

Scholarships: The Florida Society has awarded scholarships to two high school seniors, Allison Rhodes and Nathan Mange, who are *Mayflower* descendants. Each has a sponsoring member in the Florida Society. Allison is the daughter/granddaughter of members Mark and Nelson Rhodes. Nathan is the grandson of member John P. Mange, Jr.

New Members and Supplementals: From January through June, our excellent team of historians and assistants has processed 57 new membership applications and 21 supplementals.

New shirts: The Florida Society is ordering t-shirts from Custom Ink honoring the Mayflower 400th Anniversary. Shirts are available in 8 colors and sizes from XS to 4XL. Visit **FLMayflower.com** to order!

HAWAI'I:

The State Society of Mayflower Descendants in Hawai'i is reaching out to connect with all of its long-distance members. We mailed a letter to everyone we do not have an email address for currently. If you received one of those letters, please email Governor Lynda Hylander at **huladancer28@hotmail.com** so we have your email address.

Hawai'i will be holding its Compact Meeting/Dinner on November 2, 2019, tentatively scheduled at Hale Kealoha in Kailua, O'ahu, Hawai'i. More information, including cost, will be emailed to members at a later date. Again, if you received a letter, that means we do not have your email address! Please respond by emailing the Governor, as above. We really do want to be in touch!

Our Assistant Historian, Jeffrey Lyons, and his wife, Elizabeth, represented our Society when they recently attended the closing ceremonies for the WWI Centennial Commemoration in Hawai'i. Held at Washington Place, the residence of our State Governor, it was a lovely evening, and Jeffrey accepted a certificate on our behalf. Mahalo to our members who contributed to this effort.

INDIANA:

New members pose together at the Indiana Society spring meeting on April 27, 2019 at Woodstock Club in Indianapolis. From left to right: Jana Harris Lese, Patrick Schuttrow, Delores Gustin Schuttrow, Susan Smithburn, Rebecca McKown and Historian Laura Smith.

IOWA:

The Iowa Chapter of the Mayflower Society met on May 3, 2019 in West Des Moines, Iowa at Johnny's Italian Steakhouse, where they dined and were honored by the presence of the GSMD's Governor General George Garmany, Jr.

From left to right: John Bolton, Ken Callison, Maureen Wilson, Governor General, Dr George Garmany,Pam Manning, Linda Cassman-Randall, Dan Wiechmann, Barbara Clayton and Olin D. Clayton.

KANSAS:

The Society of Mayflower Descendants in the State of Kansas held its spring luncheon meeting on May 5, 2019 at the Embassy Suites by Hilton in Olathe, Kansas. We were honored to have in attendance our Honorary Life Member, Helen E. (Griffith) Minteer, who is celebrating 70 years of membership in the Kansas Society. Mrs. Minteer was presented with a certificate of recognition and a Kansas Society Christmas ornament.

Honorary Life Member Helen Minteer, second from right, poses with her daughter, Nancy Schall; Helen's friend and fellow *Mayflower* Member, Mary Mize; and Governor Della Regenold.

Kansas Society Governor Della Regenold, center, with KSHS Library staff members Lauren Gray, Head of Reference, and Sara Keckeisen, Librarian.

MISSOURI:

Scholarship 1st place winner (Regan Miller) and father.

The Missouri Society has been busy after the election of new officers at our November Compact Luncheon. There are plans to produce a set of commemorative ladder medals to aid our scholarship fund and a desire to march in St. Louis's Thanksgiving Day parade. We continue fundraising efforts with Wreaths Across America. Future plans include a 2021 ceremony at the Massasoit statue in Kansas City to mark the 400th anniversary of the peace treaty between the Wampanoag and New Plymouth.

We recognized five of our members with certificates marking their 50th, 60th, or 70th year with our Missouri Society. Also, the Heart of America (Greater Kansas City) and Greater Ozark (Springfield) colonies meet regularly and continue to grow stronger.

The efforts of our hard-working scholarship committee came to fruition at the Spring luncheon held at 44 Stone Public House in Columbia. After pouring through 35 essays on the topic "Who

were the 'Strangers' on the *Mayflower*, and what did they contribute to Plymouth Colony?" the committee determined three winners: Regan Miller (St. Louis), Grace Dunlap (Belton) and Omar Farooq (Ballwin), who received a total of $3,000 in college scholarships.

▲ Scholarship 2nd place winner (Grace Dunlap) and family.

▲ Scholarship 3rd place winner (Omar Farooq) and family.

NEW HAMPSHIRE:

The New Hampshire Mayflower Society held its Scholarship Luncheon on May 18, 2019, and once again our Juniors added so much to our historic gathering. Eleven juniors, ranging in ages from three months to 22 years, attended the luncheon, enlightening and entertaining all of the adults. We are inspired by our Juniors and enjoy watching them engage and share their youthful knowledge with our adult membership.

▲ New Hampshire Juniors pose with Governor Heather Rojo and re-enactor speakers

▲ Scholarship recipients from left to right: Junior Thor Grotenhuis, member Connor Jackson, Junior Life member Rebecca Masison and Junior Emma Daley.

NEW YORK:

On March 27, 2019, the Mayflower Society in New York gathered for its 13th Annual Cousins Dinner. Whit Perry, Director of Maritime Preservation and Operations at Plimoth Plantation, shared exciting news and unique insights about the efforts to restore the *Mayflower II* as she prepares to return to Plymouth Harbor in time for the 400th Commemoration events in 2020. Some of the members from the "Young Cousins" group enjoyed the talk and posed for a photo with the original rope and pulley used on the *Mayflower II*.

▲ Top row left to right: Lily Basinet, R. Brandon Sokol and Erica Brookman. Bottom left to right: Randy Peterson, Patrick Smith, Kara Jordan, Madaline Lazaris, Katharine Lazaris, Christine Brown, Penelope Fluder, Will Robinson and Christopher Fluder.

OHIO:

The Ohio Mayflower Society held its 121st Annual Meeting in West Chester, Ohio on May 17 and 18, 2019. The meeting was organized by Cincinnati Colony Lt. Governor Shaun Smith and his team. Our members and friends enjoyed two great presentations: "DNA and Lineage Applications" by Kathleen Reed of the Hamilton County Genealogical Society and "Good Wives of New England" by author Brandon Marie Miller. Vickie and Todd Reel provided a special treat – chocolates in the shape of the *Mayflower*. The food was superb, and the opportunity to mingle with other *Mayflower* descendants was priceless.

Several members came in Pilgrim dress. SMDOH 2020 Committee Chairperson Beth Anderson of the Cincinnati Colony extended an invitation to the 122nd Annual State Meeting, which will be held in Columbus on May 1 and 2, 2020.

▲ Pilgrims Ann Gulbransen, Jill Parker and Lee Martin, all from Western Reserve.

PENNSYLVANIA:

The Society of Mayflower Descendants in the Commonwealth of Pennsylvania (SMDPA) held their Annual Meeting, convened in Malvern, PA on April 27, 2019.Immediately after the installation of officers, the Society had the pleasure and delight of hearing a keynote presentation by the highly-respected and renowned *Mayflower* researcher and author Caleb Johnson, who shared his research team's most recent, and yet unpublished, *Mayflower* discoveries.

He and his team of researchers, including Sue Allan and Simon Neal, were able to uncover new origins of three of the original *Mayflower* women. These findings are significant, as a great deal of research has traditionally focused on the men of the *Mayflower.* They rank right up there with the team's discoveries of the origins of Stephen Hopkins (1998), Peter Browne (2004), and William White/Susanna Jackson (2017).

The SMDPA continues its tradition of offering exceptional educational and historic speakers. Last year, best-selling author, Michael Tougias shared his recent work.

▲ SMDPA Governor Reed Kneale presents *Mayflower* researcher and author Caleb Johnson with a Certificate of Appreciation.

WASHINGTON:

The Washington Mayflower Society welcomed Governor General George Garmany to its spring meeting at the Tacoma Yacht Club, during which we unveiled our new Society banner with a new logo and the list of our Pilgrim ancestors in alphabetical order.

A former member of the Board of Assistants, who served as our "hostess extraordinaire" at Society functions, greeting cousins and their guests, commissioned and donated the banner. We have noticed that no matter how long folks have been in the Society, they stop and point to their ancestors' name(s) on the banner. It has become a means of connecting members with their stories – cousins meeting cousins.

Our banner is made of cloth, is retractable and can be stored in a sturdy nylon sleeve that has both a handle and a carrying strap. The background photo is of the Atlantic as seen from Ogunquit, Maine, looking east on the clearest sunrise closest to Compact Day in 2017.

Johan Lysne designed and created the banner and has received inquiries from other Member Societies. If you would like to commission a banner, please email Johan@lysnewagoner.com or call 206.849.1537.

▲ Washington Mayflower Society Governor Bruce D. Harrington, Governor General George Garmany and Jane Richey, a member of the Board of Assistants, pose with the Washington Society's new banner.

Are you coming to Plymouth this fall?

Visit us!

The Mayflower Society House is open for tours from May through the end of October, from 11 a.m. to 4 p.m., Thursday through Sunday. Unexpected closures are posted on our website. Private member tours, with reservation, are available seven days a week.

Email Membership@TheMayflowerSociety.org or call 508.746.3188.

Reservations must be made two weeks in advance.

Our Administrative Office and Research Library are open Monday through Friday year-round, except for holidays.

Office hours: 8:30 a.m. to 4:30 p.m.
Library hours: 10 a.m. to 3:30 p.m.

WEST VIRGINIA:

▲ From left to right: Corresponding Secretary Martha Endres of Charleston, Ernest Everett Blevins of Charleston, Historian Vickie Baker of Grantsville, and Governor General George Garmany.

On Saturday, June 8, 2019, the Society of Mayflower Descendants in the State of West Virginia held its first meeting since its inception in 1948. We met at the Panera Bread restaurant in the Charleston Town Center. Around 30 members, applicants and spouses attended from as far away as Huntington and Morgantown, WV.

This was an extraordinary day, and quite an historic occasion as we celebrated 70 years of our Society's existence, honored our 25 charter members and hosted Governor General George Garmany, Jr. He gave a presentation on the planning for the upcoming 400th Anniversary of the 1620 *Mayflower* landing and shared news about the National Pilgrim Memorial Meetinghouse. It was wonderful to meet him and learn from him.

We are relaunching the West Virginia Society with enthusiasm and dedication, and expect the next Corresponding Secretary's report to show an increase of 10 or more members.

WYOMING:

The Wyoming Society will celebrate the Pilgrims' 400th Anniversary during 2020 via floats in the Cheyenne Frontier Days and Cody Stampede Parades. Our members have also been encouraged to visit elementary, junior high or high schools and give a Pilgrim presentation, dressed in Pilgrim attire, if they choose. Members will be given information on Pilgrim history which with to familiarize themselves prior to speaking publicly. They are also encouraged to appear on local radio stations or talk with newspapers during 2020. We anticipate great fun with these events!

In Memoriam

GILBERT PEMBERTON II,
Former Governor of the Rhode Island Society, passed away 21 February 2019 at the age of 86. Gil joined the Society in 1984 and was descended from John Alden and Thomas Rogers. He was a long-time officer of the RI Society, serving as Governor (2007-2011), Treasurer (1991-1999), Deputy Governor General (2012-2015) and Assistant General (2007-2011). He joined the Marines and served during the Korean War. Gil is survived by his wife Margaret, of 36 years; and children Scott (RI member), Robert and Jeffrey.

JOHN STAFFORD ADAMS,
Former Governor of the Rhode Island Society, passed away 24 March 2019, at the age of 76. John had been a member of the Society for 54 years, joining in 1965. He served the RI Society as Governor (2004-2007), Deputy Governor (2001-2003), Deputy Governor General (2008-2011) and Assistant General (2004-2007). For 30 years he served in the U.S. Coast Guard, retiring as Commander in the USCG Reserves at Station Castle Hill in Newport. John is survived by his wife of almost 52 years, Marilyn; and children Julie Granshaw (RI member) and John Sedgewick Adams (RI member).

DONALD F. NELSON,
Captain of the Massachusetts Society passed away at Worcester, 17 April 2019 at the age of 89. He joined the Society in 1990 through his descent from Stephen Hopkins. Donald served the MA Society as Captain (2009-2019), Assistant (2002-2009) and Chair of the Scholarship Committee (2005-2018). Donald is survived by wife Margaret ("Mickie"), daughters Lisa and Julie; and grandsons Maxwell, Tobey, Jackson, Brady and Nelson.

R. WENDELL PHILLIPS JR.,
Former Governor of the Massachusetts Society, passed away at New London, New Hampshire, 25 June 2018. Wendell was a descendant of Francis Cooke and joined the Society in 1966. He served the MA Society as Governor (1974-1976), Deputy Governor (1972-1973) and Assistant in 1967. Wendell is survived by wife Elizabeth, children James, Eleanor and Margaret, and five grandchildren.

ELIZABETH JENCKS BALDARELLI,
a member of the Massachusetts Society, passed away at Sterling, MA on 25 April 2019, at the age of 100 years, one month.

A Sail Back in Time

by Andrew R. Whipple

Photo courtesy of Polly Kimmitt.

Have you ever considered what everyday life was like for our Pilgrim ancestors? Last summer a group of Pilgrim John Howland descendants set out for an afternoon sail on the shallop *Elizabeth Tilley* to learn about one aspect of daily life in Plymouth Colony.

After a brief orientation, the sails were raised and with much excitement we set sail. Leaving thoughts of the year 2018 behind, our imaginations led us into the world of a 17th century coastal tradesman. The *Elizabeth Tilley* is a reproduction sailboat from colonial times and our mind's eye became filled with thoughts of our ancestor, John Howland, plying his trade up and down the New England coast as the gentle sound of the bay waters lapped against the wooden sides of our workboat.

The sights and sounds of our crew managing the sailboat, as we sailed along-side an outcropping of sandy land called "the spit," provided an introduction to how John Howland might have maneuvered his vessel through the tides and currents of Plymouth Bay so many years ago.

For John Howland, sailing on the shallop, the trip through the bay would have been the beginning of a lengthy trip up the New England coast as he made his way north towards the Kennebec River in the northern reaches of the colony's land grant. He and his crew were heading north to trade corn for beaver skins.

For us, on this day, it wasn't beaver skins that motivated the trip but rather a desire for a fun afternoon sail with family and the opportunity to better understand what colonial sailing might feel like. A gathering of the Waterman-Raybold family, all descendants of John Howland and a few other Pilgrims, came together for the afternoon sail.

As we entered the broader bay, our view of the town of Plymouth behind us offered us a deeper appreciation of the sight encountered by our forebears as they came upon the abandoned Indian village of Patuxet, nestled on the hill. As we sailed on, we caught a glimpse of Clark's Island and we were reminded of that frigid night when our ancestor, John Howland, and his Pilgrim companions, were shipwrecked on the island during a storm while investigating Cape Cod Bay and its surrounding inlets. Our sailing trip was indeed both an enjoyable modern outing and a trip back in time.

One highlight of the trip involved the opportunity to actually "man the tiller" and truly sail the *Elizabeth Tilley.* What a thrill it was to guide this wooden vessel through the seas. A number of cousins took turns at the tiller and each appreciated what it felt like to sail this shallop through the New England waters.

Our exciting trip back in time ended at our mooring in Plymouth Harbor with many eager hands taking down the sails, storing gear and waving our afternoon good-byes. Sailing on the *Elizabeth Tilley* was a great privilege and thrill bringing us closer to the experiences of our Pilgrim forebears and closer to each other.

Andrew R. Whipple is a member of both the MA and RI Mayflower Societies. In addition to his John Howland and Elizabeth Tilley roots, he descends from 14 other *Mayflower* passengers.

Remembering John D. Austin, F.A.S.G.

Five Generations Researcher

Judge John DeLong Austin passed away at Fort Edward, New York, 17 June 2019 at the age of 84. John was the researcher for the *Stephen Hopkins Silver Book,* putting out three editions, the last in 2001. He was a member of the Oklahoma Mayflower Society and was descended from Stephen Hopkins and William Brewster. John had a long and varied career as reporter; editor; law clerk (including Supreme Court); County Historian; and Family Court, Surrogate's Court and County Judge. He enlisted in the U.S. Army in 1958 and served as an infantryman and rocket-launcher specialist in western Germany. John is pre-deceased by his wife Marcia and sons James and Michael Austin; and survived by children John Delong Austin III and Susan Behan Austin; and grandson Henry Fenno Austin-Mallue.

Pilgrims Meet the Arts

by James B. Battles

Visual art is a powerful storytelling device; however, the art world has not always depicted historical scenes in an accurate or authentic way. There are several paintings from the later part of the 19th century that we now know to be inaccurate, for instance portraying our ancestors in incorrect apparel. Many images of Native Americans are inappropriate or incorrect as well.

Furthermore, some of our ancestors' stories have never been told through art. The Society of Mayflower Descendants in the State of Maryland decided to do something about that, an initiative we call "Pilgrims Meet the Arts."

Welcome Englishman

As part of the effort to commemorate the 400th Anniversary of the *Mayflower* landing in Plymouth Colony, the Maryland Society commissioned noted historic artist Pamela Patrick White to paint the story of the first Native American who greeted the Pilgrims, as described in *Mourt's Relation: A Journal of the Pilgrims at Plymouth.*

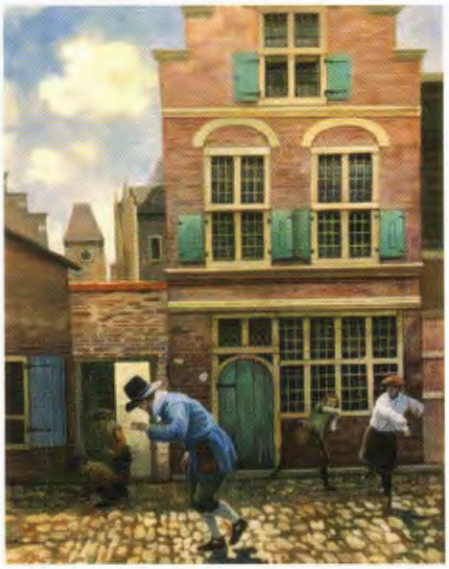
The painting depicts the moment when, on March 16, 1621, Samoset, an Abenaki "sagamore" (strong man) from Maine, boldly entered the village of Plymouth and startled settlers by announcing, "*Welcome, Englishmen!*" in English.

Pamela has completed the commission, titled *Welcome Englishman*, which the Maryland Society donated to the General Society of Mayflower Descendants in Plymouth.

Attack in Leiden

On April 28, 1619, James Chilton was attacked by a group of about 20 boys who called him a follower of the theologian Jacobus Arminius. The boys shouted anti-Arminian slurs and threw stones at him in a courtyard at Lang Brug Street, just outside his home. Chilton was hit in the head and treated by town surgeon Jacob Hay.

On April 30, Chilton made an official statement to Leiden Remonstrant; the original still exists in the Leiden Archives. The incident not only impacted the Chilton family but the entire Leiden Pilgrim Congregation, contributing to their decision to leave Leiden. For Chilton and his wife, who was excommunicated from the Church of England in 1609, the only option for religious freedom was to travel to the New World on the *Mayflower.*



As a Chilton descendant, I felt that it was important to tell this story through art, so I commissioned Pamela to paint a piece called *Attack in Leiden.* This work was also donated to GSMD in Plymouth.

Both paintings will be available for GSMD members to purchase as high-quality reproduction prints in canvas ($150) or paper ($75).

James B. Battles is the DGG for the Maryland Society and Commander of the *Mayflower* Guard.

The Tournament of Roses Parade®

1 January 2020

Fiesta Floats will start building in the summer! We are looking forward to sharing this experience with our Pilgrim cousins around the country and welcoming many of you to Pasadena this December to begin the decorating phase. Visit us on Facebook or go to camayflower.org. Enjoy this official float rendering and our float chair's accompanying article.

– Marcia Huntley Maloney
CA 2020 Ambassador

The Voyage of Hope – 1620

Rose Parade® floats are like building a custom truck, each one unique and with its own set of accessories. Each float includes a driver and observer, sometimes more that are needed for the animation and working parts. The Voyage of Hope – 1620 will be about 55' long and is limited to 18' wide. The height must be able to collapse to 17' to go under a freeway bridge along the route. That is not much space to tell the complete story, so we need to focus on the most important facts and consider each as a vignette of the Pilgrim story.

The *Mayflower* float includes several important icons to our Pilgrim ancestors. The largest element, of course, is the *Mayflower* ship which will be about 45% of scale. She is not at full sail to show that she has arrived in Cape Cod and is resting in the harbor, with a few passengers remaining on board, and seagulls can be seen flying nearby.

A shallop is carrying some passengers to their new land, ably assisted by a crewman. Families of men, women and children came seeking a new way of life. It is important to show this through our riders and walkers who accompany the float. Period-correct clothing to illustrate those who embarked on this voyage is essential.

Plymouth Rock stands proudly to welcome them. Of course the engraved year 1620 wasn't on the rock at the time of the landing, but today's visitors will recognize this feature, so it has been included on the float as a familiar icon. Next to Plymouth Rock is the *Mayflower Compact*. This foundational document was important, not only to the new colony, but would be the basis of the United States Constitution.

The front of the float is adorned with a bounty of vegetation. To those history buffs, we understand that when the landing occurred, it was winter and this is not entirely accurate, however, in keeping with the need to have floral material on the float, the bounty that what this country would provide to those who survived the first winter, and the Pilgrim Thanksgiving connection is important.

The Committee has received approval to include up to 51 float riders and walkers to illustrate the survivors.

APPLICATIONS AND CLOTHING WERE DUE JULY 31. Please contact camayflower2020@gmail.com for more information or go to the California website: camayflower.org

The Wampanoag nation is also an important part of our story. Should descendants want to share in this

event, we have secured a place for up to four. They are not depicted on this rendering as we have not received confirmation of their participation.

– Carole Curran
GSMD 2020 Rose Parade , Float Chair

The Voyage of Hope 1620 Launch Party!

The Float Decorating Committee is seeking *Mayflower* members, friends and families to volunteer their time and talent with *Team Mayflower.* Our goal is that our float be completely self-decorated. To that end, Fiesta Parade Floats strongly recommends we secure 60-70 volunteers per shift. We need your help! This committee is taking reservations now! Information about what to expect and how to register for your preferred date/shift is available at www.CAMayflower2020.com.

Sign up now to decorate. If you're visiting from out of town, there is some information relative to accommodations and transportation on the California Society's website at www.CAMayflower.org and join us on Facebook at: Society of Mayflower Descendants in the State of California.

– Karen Schwartz
Float Decorating Chair

11 Year Membership Trends by Member Society 2008–2018

Member Society	2018	2017	2016	2015	2014	2013	2012	2011	2010	2009	2008
Alabama	256	240	226	196	195	175	171	169	167	169	178
Alaska	64	68	66	73	73	73	78	72	74	73	72
Arizona	384	387	382	383	363	367	367	373	386	396	378
Arkansas	126	117	129	117	100	91	90	141	174	174	165
California	2,410	2,404	2,476	2,504	2,438	2,577	2,530	2,637	2,658	2,732	2,728
Canada	254	249	245	255	245	229	235	237	242	272	304
Colorado	513	492	492	475	459	453	450	448	444	435	417
Connecticut	1,404	1,379	1,363	1,361	1,344	1,368	1,358	1,386	1,419	1,432	1,420
Delaware	193	186	187	187	180	175	163	165	165	167	170
District/Columbia	440	439	410	420	430	425	427	414	423	426	431
Europe	65	61	59								
Florida	1,526	1,451	1,390	1,338	1,311	1,278	1,282	1,242	1,250	1,256	1,197
Georgia	369	373	362	353	336	327	309	310	311	325	317
Hawaii	99	92	90	88	105	116	116	108	111	126	139
Idaho	144	133	142	143	134	133	122	122	122	114	108
Illinois	1,097	1,085	1,066	1,045	1,022	1,057	1,081	1,055	1,072	1,077	1,079
Indiana	452	428	433	445	436	436	434	431	432	441	440
Iowa	376	371	374	366	356	331	353	345	358	361	365
Kansas	439	404	384	393	391	382	371	349	352	345	344
Kentucky	194	190	187	175	171	165	155	155	143	142	137
Louisiana	171	164	154	165	162	156	161	149	148	146	151
Maine	1,108	1,091	1,090	1,112	1,138	1,173	1,193	1,207	1,226	1,261	1,263
Maryland	474	444	407	397	378	365	356	347	344	345	341
Massachusetts	3,628	3,526	3,381	3,372	3,354	3,356	3,380	3,392	3,392	3,405	3,396
Michigan	828	821	823	845	863	807	806	797	806	774	729
Minnesota	466	450	445	498	483	441	430	427	444	413	464
Mississippi	190	183	177	177	164	163	168	167	167	167	162
Missouri	306	302	303	304	308	310	313	306	309	306	313
Montana	116	116	117	113	116	118	116	119	114	103	98
Nebraska	296	284	290	297	288	299	301	311	313	315	297
Nevada	159	158	150	133	122	133	134	134	148	133	140
New Hampshire	595	566	540	557	529	518	513	509	498	485	497
New Jersey	786	792	804	789	766	771	783	753	791	800	837
New Mexico	176	171	164	161	160	158	155	147	163	168	169
New York	1,437	1,404	1,294	1,255	1,223	1,227	1,222	1,215	1,217	1,143	1,129
North Carolina	581	597	696	675	651	607	581	582	574	562	551
North Dakota	118	123	115	110	105	102	91	91	84	79	70
Ohio	946	916	891	873	831	812	791	775	757	857	771
Oklahoma	267	256	258	252	260	256	274	263	254	257	258
Oregon	235	215	218	206	207	255	243	252	252	255	258
Pennsylvania	756	757	741	718	594	596	628	625	687	753	752
Rhode Island	478	474	448	441	428	428	435	440	444	477	458
South Carolina	385	377	405	393	356	362	353	309	320	317	297
South Dakota	309	296	283	277	270	259	251	251	243	234	230
Tennessee	212	195	199	195	196	256	240	203	198	210	204
Texas	1,414	1,344	1,300	1,258	1,191	1,159	1,131	1,107	1,073	1,038	1,006
Utah	255	266	293	281	252	223	207	206	213	206	214
Vermont	556	581	596	606	600	598	606	610	630	635	634
Virginia	774	748	725	724	739	727	732	745	728	734	689
Washington	441	451	423	448	413	409	445	450	462	460	446
West Virginia	46	45	46	46	48	55	60	60	65	64	64
Wisconsin	581	557	538	534	523	531	538	567	546	502	476
Wyoming	108	107	107	117	112	110	110	110	115	116	150
TOTAL	**30,003**	**29,326**	**28,884**	**28,646**	**27,919**	**27,898**	**27,839**	**27,785**	**28,028**	**28,183**	**27,903**

Connecticut Society's 2020 Commemorative Calendar

The *Mayflower 2020 Commemorative Calendar* is a beautifully illustrated chronological story of the Pilgrims' journey. Calendar pages include:

- The All Saints Church in Babworth,Nottinghamshire, England, where a Separatist movement was formed;
- The Boston Guildhall where the Pilgrims were imprisoned when attempting to flee to Holland;
- The creation and signing of the *Mayflower Compact*;
- The Pilgrims' relationship with the Wampanoag;
- The general sickness of the first winter;
- The "First Thanksgiving";
- The settlement of Plimoth Colony.

The calendar measures 11" x 17.5," printed on 80# silk cover and is bound at the top with wire loop binding.

The price for one calendar is $20; they are available for bulk ordering at a lower cost per calendar. All proceeds from calendar sales will benefit the Society of Mayflower Descendants in the State of Connecticut's scholarship fund.

To purchase the calendar in non-bulk quantities online using PayPal or credit card, go to *CTMayflower.org/2020_calendar.php.*

For bulk ordering, email Donna Mangiafico at *912djm@gmail.com* or call 203.788.7474.

Telling Your Family's *Mayflower* History

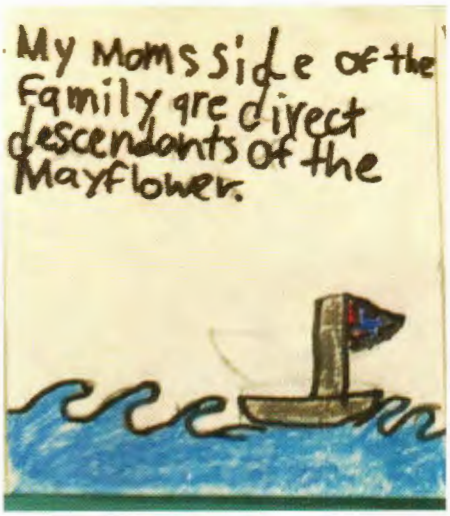
By Beth Lambright, Oregon Scholarship and Junior Chair

Do your children, grandchildren and great-grandchildren know their *Mayflower* heritage? Like many of you, I meet GSMD members not only from my state, but also from many other states. I have found that many of these members know the name of the *Mayflower* passenger from whom they are descended, but the name is about all they know.

As both the GSMD Oregon Society's Scholarship and Junior Chairs, I am particularly disheartened when a high schooler submits an essay for a *Mayflower* scholarship and doesn't even *mention* the name of his or her *Mayflower* ancestor. I then wonder if the applicant even knows the name.

We are in the unique position of being the "storytellers" who pass on the knowledge of our ancestors to the next generations. Multiple news sources (NPR, The Atlantic, BBC, Digital Trends) are reporting that this generation is taking thousands of digital pictures. The news sources are also reporting that next to none of the pictures are being archived. There are simply too many photos/ memories to go through, stored in too many multiple places, or worse, lost. People aren't taking the time to thoughtfully sift through and put anything meaningful together as saved pieces of their family history. An NPR report states that, "In the Digital Age the Family Photo Album Fades Away." When a BBC News magazine reports that "digital photos will never replace human memory," then it is more important than ever to print photos and archive family history.

So what can we do? What can we leave behind for our future generations so that they will know who their ancestors were? I decided I needed to put together something for my grandchildren that would easily and meaningfully tell the stories of their ancestors, Thomas and Joseph Rogers. I created a simple three ring binder with a cover that says, "Our *Mayflower* Ancestors." The binder includes short biographies of Thomas and Joseph Rogers as detailed on Caleb Johnson's website, **www.MayflowerHistory.org**, and



By the author's youngest grandchild, OSMD Junior Nathan Wilson.

on the Thomas Rogers Society website, **ThomasRogersSociety.com**. The binder also includes a copy of the *Mayflower Compact* to show that our ancestor Thomas was a signer of that document. Then I added our family tree chart showing our lineage to the Rogers passengers. In a plastic sheet protector, I put my Rogers GSMD certificate and approved lineage papers. I also included pictures of Joseph's grave marker from the Eastham Cove Burying Ground, and, for interest, I added various Plymouth sites. Knowing that someday another "genealogist" could emerge in our family line, I included articles printed from the TRS Society website listed under "Index to past articles in our TRS newsletters." These articles are extremely informative about the Rogers family history. I stuffed the notebook enclosures with maps of the *Mayflower* journey and pictures and articles from Pilgrim Hall Museum. Notebooks such as this one don't have to be just for your immediate family. When a fifth cousin I have yet to meet wrote that she was joining our Oregon Society, I sent her a notebook to welcome her into our shared *Mayflower* "family"—and she loved it. Sharing that kind of information can be a personal way to say, "I share a lineage with you!"

There are many other creative ways to archive your *Mayflower* legacy. **AmericanAncestors.org**, the website for the New England Historic Genealogical Society, is currently offering a "*Mayflower* Family Register" that you can fill out to show your family lineage back to your *Mayflower* ancestor. It is a beautiful piece of artwork designed to be framed and displayed in your home.

If you are more ambitious, you can sign up for one of the many ways available to publish your family stories. This past year my children enrolled me in **storyworth.com**, a digital website where I can record family stories and end up with a published book at the end of the year. This site won the 2015 Innovator Showdown at **RootsTech.org**. For one year, the company sends you one question each week from among their hundreds of questions, or you can create your own questions. After selecting the question, you can voice record your answer or email your answer, and you can include all the pictures and attachments you want. The ones I have answered include: *"Do you have any famous ancestors?" "If you could live in another era in history, when and where would it be?" "What are some of your family traditions?"*

Using this subscription has helped me to archive our family's history and *Mayflower* legacy in a simple way. Other sites that can help you are: **SavingMemoriesForever.com**, **treelines.com**, **historylines.com**, and **twile.com**.

For those of you who are computer-savvy, there are multiple ways to make photo books from **snapfish.com**. And if you are more interested in vocally recording your history, just make sure to leave your smartphone voice recorder ON at the Thanksgiving table and share your *Mayflower* story with your family! Then save your recording on a CD or in MP3 format. Not only will your family history live on, but so will *your voice* telling that history— a powerful way for your descendants to know you and the family story.

I will never forget the expression on my oldest grandson's face when he turned to me one Thanksgiving and said, "You mean these Pilgrims we celebrate at Thanksgiving are actually *our* people? *Our* family?" At that moment, in a very deep way, the legacy of our *Mayflower* ancestors was embraced in the heart of the next generation. As the BBC news says, "we are the human memory" of our family's past; or as Edith Schaeffer wrote in her book *What is a Family,* "A family is a museum of memories." I hope you will consider ways that you can share your family's memories and save them for future generations.

Confessions of a *Mayflower* Coin Collector

by D. Alan Smith

It began, innocently enough, with the purchase of a postcard. The new Pilgrim William White Society had begun a newsletter. As an amateur historian and writer, I volunteered to write a column on White family origins, homes and descendants. That first postcard was one of the Peregrine White home ca. 1907 to illustrate an article I had written on the history of the house. Gradually, one card led to another, from parish churches and sites in England relating to Susanna (Jackson) (White) Winslow and William White, to monuments relating to the 1920 Tercentenary in Plymouth and Pilgrim sites in Plymouth.

Then, as I was writing about the 1970 celebrations – which seemed so pale when compared to those of the Tercentenary – I discovered how many coins were minted to celebrate the 350th anniversary. My first coin led to another and then another. Then I wanted coins relating to all of the significant celebrations: the 250th Jubilee, the 300th and the 350th.

So far, I have collected the majority of the coins and medallions issued, and there have been some surprises along the way. Thinking I had bought the 300th medallion issued by Reed and Barton, I discovered after receiving it that it was actually a reissued copy updated to read 1620-1970. Apart from the date change, it is the same as the 1920 medallion. It is an incredibly beautiful medal, however it is not the 300th; the original was produced by the President of Reed and Barton, who was also the Governor of the Massachusetts Mayflower Society. So that medal has a strong connection to our Society.

Another surprise was being outbid at the last minute for the 1921 Official Plymouth Souvenir Medal. The joy of collecting is also the joy of the hunt; thus, the hunt continues. I will find the 1920 Reed and Barton medallion and the 1921 Official Souvenir Medal. While there are a few other coins from 1970, none have caught my attention like these. The following coins appear in the photo above right:

- The 250th Jubilee Medal
- The 1920 US Commemorative half dollar
- A Plymouth 300th souvenir pin
- The most common 1970 medals available in bronze and silver plate: "The Ship that Founded a Nation"
- Royal Mint cased coins for the 350th: Plymouth, Southampton and Boston
- The 350th coins produced by the British Royal Mint in silver gilt
- The reissued 1920 medallion in pewter for the National Association of Congregational Christian Church
- The Plymouth 350th coin in silver and bronze
- The Provincetown 350th coin celebrating the *Mayflower Compact*
- The Plymouth 400th coin
- The GSMD 400th medal

D. Alan Smith is the Governor of the Society of Mayflower Descendants in the State of Georgia

An Englishman's Forefathers' Day in Plymouth, 1838

Submitted by James W. Baker

The following is an excerpt from James S. Buckingham's account of his travels in *America, Historical, Statistic, and Descriptive* (1841). Buckingham was a prolific journalist and author, and Member of Parliament for Sheffield (1832-1836). Following his retirement from Parliament in October 1837, Buckingham took a four-year tour of North America. His narrative reveals how the Pilgrims were honored in Plymouth in the early days of the Republic.

Anniversary of the Landing of the Pilgrims – Ball at the Pilgrim Hall – Beauty of the ladies Presentation of colours to the Standish guards – Oration of Dr. Robbins – Air of God Save the King Ode to the Pilgrims – Temperance address at the orthodox church

Having been invited to attend the annual celebration of the Landing of the Pilgrim Fathers at Plymouth, we left New Bedford on the morning of Friday, the 21st of December, with some agreeable friends, who engaged an extra-stage for the purpose. Our party consisted of Mr. Francis Alden and his lady, both descended from the pilgrim fathers, John Alden, and Governor Bradford, whose silver cup, brought over in the *Mayflower,* we were the bearers for the celebration;—Captain Atkins Adams, with whom I had come to this country 29 years ago, when we sailed together from London to Norfolk in Virginia, and his lady;—Mr. Jenny, another descendant of the pilgrim fathers;—the Rev. Dr. Thomas Robbins, of Mattapoisset, who had been invited to deliver the annual oration; Mrs. Buckingham, my son, and myself.

We left New Bedford at half-past eight, passed through Fairhaven at nine, and after an hour's pleasant ride through a stony and barren tract, in which we drove ten miles, we reached the centre of the township of Rochester soon after ten. Here we alighted at the hospitable mansion of Captain and Mrs. Lumbard, the lady whom we had known as a warm and intimate friend more than thirty years ago in England; and early as the hour was, we found prepared for us a sumptuous entertainment, in a luncheon or second breakfast, of which we all heartily partook. Starting from hence again at twelve, we passed over a more sandy but still infertile territory, except for pine-wood, which lined the road on either side, and after a drive of three hours more, performing a distance of about twenty miles, we reached the ancient town of Plymouth, and found apartments provided for us at the "Old Colony House" hotel [now 56 Main Street].

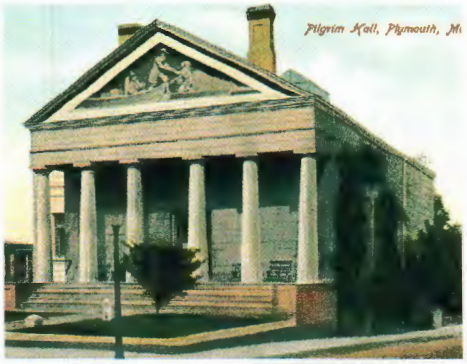
The anniversary of the Landing of the Pilgrims falling this year on a Saturday, and Saturday evening being revered in many parts of New England as the commencement of the Sabbath, it was thought proper that the public ball, which usually closes the proceedings of the anniversary day, should on this occasion be given on the night preceding.

The ball was to be given was to be given in the building called "Pilgrim Hall;" the tickets of admission were three dollars each, including refreshments; and the hours of dancing were limited, from seven in the evening till three in the morning. Having been joined by a large party of other New Bedford friends, who came down in their own carriages, we made a "goodly company" for the ball, and attended it early in the evening. The number assembled was

about 400, more than half of whom we were told were residents of Plymouth, and the other half were strangers from Boston, Providence, New Bedford, and the surrounding towns. The number of ladies and gentlemen were nearly equal, though I was informed that among the resident population of Plymouth, the females are nearly three times as numerous as the males; the young men leaving the town between 15 and 20, to study or pursue the calling to which they intend to devote themselves for life. But as the greater number of the strangers who come to visit them at the anniversary are gentlemen, the severe cold of the season making it inconvenient for ladies to travel much at this time of the year, the inequality of the sexes is agreeably adjusted and balanced; and thus, at the Pilgrim Ball, as it is called, there is never any want of partners.

The dances, which were all previously fixed on, and announced in a printed code of regulations for the evening, distributed with every ticket, consisted of country-dances, called here, more accurately than with us in England, "contra-dances," cotillons, Spanish dances, and quadrilles. The visitors were as miscellaneous as those at the President's levee in Washington, or the military levee in Salem, already described; for as this is almost the only public entertainment in Plymouth throughout the year, every person that can save up the requisite sum of three dollars, and who feel no scruples of a religious nature as to joining in such entertainments, make a point of attending the annual ball. There was a great mixture, therefore, of classes, and consequently a great variety of tastes in dress, and of general carriage and manners.

Many of the gentlemen danced in frock-coats; some had drab, and others black and white plaid trousers, such as were fashionable for morning-wear in England a few years ago. One gentleman danced in yellow morocco slippers, and scarcely a dozen were in what would be considered a proper ball-dress at home. The ladies, however, exhibited no such marks of carelessness or neglect in their costume, but ran generally into the opposite extreme. The most fanciful mixture of colours, great profusion of ribbons, and in some instances an almost Indian fondness for beads and feathers, made the ladies among the gayest in their apparel that we had for a long time seen. One of these, indeed, so far outstripped even the florid taste of the night, that she was designated by the other ladies generally, and as if by common consent, "the peacock;" and certainly, if a variety of gaudy colours, and the display of varied feathers, could justify a claim to this distinction, it was abundantly merited.



▲ A postcard image of Pilgrim Hall in Plymouth, Massachusetts.

Notwithstanding all this, there was the same commendable and beautiful order and decorum in the behaviour of all, that we witnessed with so much pleasure at Washington and Salem. No one gave themselves any airs of arrogance or superciliousness. Every one made way cheerfully and readily for others; nothing was done, said, or looked, that could give the slightest offence; none appeared to feel any other sentiment than respect and goodwill towards each other; and throughout the whole of the long evening, I do not remember to have seen a single countenance which did not express satisfaction, cheerfulness, and good nature. Some of the younger ladies were among the most beautiful that we had yet seen in America; three or four were exquisitely lovely, and, as specimens of feminine beauty, could hardly be surpassed, I think, in any country in the globe. If accurate miniatures could be taken of them by first-rate artists, for any collection of female beauties, in annuals, or

other similar publications, they would be worth a great deal to any painter or publisher in England. Such lovely faces, under the graceful pencil of Sir Thomas Lawrence, would have been numbered among the richest of his gems.

We remained at the ball till near midnight, when the spirit of the dance was in no degree abated, and some of the younger members of our party continued until three in the morning.
The next day was devoted to the remaining business of the celebration, which took place in the following order. At ten o'clock there was a parade of a military company called the Standish Guards, consisting of about 50 men, well-dressed, armed, and drilled. To these it was intended to present a new stand of colours, and for this purpose a platform was erected in front of one of the houses in Court Square, on which, after the music of an excellent band, a young lady, of about 18, ascended, accompanied by her father. Her dress was a cloth riding-habit, with velvet cap surmounted by a plume of ostrich feathers, and a long white blonde veil, hanging gracefully on one side of her face. She delivered a short but appropriate address to the captain of the company, on presenting him the colours for his corps. The captain replied in a much more ambitious strain; his oration, which had been evidently penned and committed to memory, was of the most inflated style, filled with lofty and sonorous words, and full of heroism, devotion, wounds, and death. Its effect, however, was completely marred by the gallant captain closing his unusually florid and energetic speech with the words "In the name of this corpse, I receive, madam, the flag presented by your own fair hands." Not a muscle of any countenance betrayed the slightest perception of this error in pronunciation; for in America it is common to give to all French words used in the language, such as *route, tour,* &c. the pronunciation which their orthography would warrant if they were English, and to speak them as if they were written rout, tower, &c. At first this strikes one as a great vulgarity; but it is no more so than the constant practice of the English themselves, in giving to French names a purely English pronunciation, as in Paris, Calais, Lyons, &c., which, though maintaining exactly the same orthography, are so differently pronounced by the natives of England and France.

After the presentation of the colours, we repaired to the Pilgrim Hall ... and the members of the Pilgrim Society there, forming themselves into a line, and being joined by all the strangers and most of the resident heads of families in the town, marched to the music of the band, in a long procession, to the principal church, a fine gothic building recently erected by the Unitarians. Here we heard the oration delivered by the Rev. Dr. [Chandler] Robbins. It was a grave, sensible, and well-arranged discourse, chiefly historical, but happily blended with moral reflections suggested by the event commemorated, and the associations of the time and place. In the course of the service an ode was sung by the choir and audience, to the air of "God save the King," which tune has been long since adopted and used in this country for devotional hymns, under the name "America."

The service was closed by an appropriate hymn, sung to the tune of the "Old hundreth psalm," the peculiarity of which was, that it was delivered out, line by line, after the manner of the Pilgrims; it being on record that in their devotional exercises these Fathers followed here the practice then common in England, of reading from the pulpit a single line only of the psalm to be sung; and when that was finished, but not before, giving out the second. This was a practice well adapted to a period, when there were not printed books enough for all: and when all could not read; but wholly unnecessary at the present day, when circumstances are so much changed. A ludicrous anecdote is current on this subject, which states, that the minister gave out from the pulpit, to the great astonishment of his congregation, the following paradoxical lines from an old version of David's Psalms. The first line was this—

"The Lord will come—and he will not."

This seemed so flat a contradiction in terms, that many refused to sing it at all, supposing that there was some error in the delivery. Their surprise, however, was still further increased by the next succeeding line

"Be silent—but speak out."

which seemed so impossible to be done, that the choir were in despair; though if the two lines had been read at once, with attention to the punctuation, they would stand thus—

"The Lord will come—and he will not
Be silent,—but speak out."

After the service, the guards who had escorted the Pilgrim

Society to the church, marched homeward in military order; and the afternoon was given to interchange of friendly greetings and domestic visitings. In the evening, a large assemblage was collected at the orthodox [Episcopal] church of Mr. [Robert] Hall to hear an address on the history and influence of temperance societies in Great Britain, which I had been announced to deliver there.

The audience was very numerous; and the impression appeared to be as powerful as could well be desired,—the address lasting upwards of two hours, and great numbers coming at its close to express their satisfaction, and their regret at its not being longer.

From: *America, Historical, Statistic, and Descriptive.* London: Fisher, Son & Co., [1841]. vol III., pp. 530- 537.

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Online Discoveries:

The "Drowned Towns" of Dana, Enfield, Greenwich, and Prescott, Massachusetts, and the Records of the Holbrook Collection

by Dale H. Cook

Finding published vital records for Massachusetts towns is often easy, as books and journal articles holding them have been published for most of the 351 cities and towns of the Commonwealth.[1] Scans of many town records volumes are available at The Internet Archive (**archive.org**), Google Books (**books.google.com**), Family History Books (**familysearch.org/library/books/**), and other sites. For some towns manuscript transcriptions of records may be found in local libraries, in local historical and genealogical societies, or in the library of the New England Historic Genealogical Society in Boston (NEHGS). If no other resources are available Town and City Clerks are often helpful to those seeking records.

Matters can be more difficult for those seeking *Mayflower* descendants in the western Massachusetts towns of Dana, Enfield, Greenwich and Prescott. Those four towns (frequently called the *Drowned Towns*) went out of existence in 1938, and most of their land now lies beneath Quabbin Reservoir. Dana was in Worcester County and the other three towns were in Hampshire County. One can't go to the Town Clerks for records because there are no longer towns or Town Clerks.

Only Dana had its vital records published in a *Tan Book*, a series of Massachusetts vital records volumes so nicknamed because of their uniform binding color. Vital records for Greenwich[2] and Prescott[3] were transcribed by the Mary Mattoon Chapter of the National Society of Daughters of the American Revolution and are available at the DAR library in Washington, DC, as well as the NEHGS library in Boston.

Some help for the researcher may be found in Lillie Pierce Coolidge's published History of Prescott[4] which contains extensive family registers, but is an undocumented work. Other published resources include town directories.[5]

Those who can visit western Massachusetts can find many resources for the *Drowned Towns* at the Swift River Valley Historical Society[6] at New Salem, MA. Area libraries also hold resources. For those outside of New England, finding resources online can be a problem. A significant online resource that I recommend to researchers is the Holbrook Collection of records.

The Collection holds the work of Jay Mack and DeLene C. Holbrook, a married couple whose genealogical research led them to conclude that about a third of the cities and towns in Massachusetts never had their vital records published. They began microfilming manuscript vital records at city and town halls, and discovered that most municipalities had many volumes of town records in addition to their vital record holdings.

Because these additional records could be useful to genealogical researchers, the Holbrooks also filmed these records. They sold copies of their microfiche images through their privately owned company, Archive Publishing. Their work has come to be known as the Holbrook Collection, which was later purchased by Ancestry.com. Much, though not all, of the Holbrook Collection can be found online at Ancestry.

Researchers need not be **Ancestry.com** subscribers to access the Holbrook Collection. Many public libraries subscribe to a subset of Ancestry called Ancestry Library Edition. Unlike a normal subscription to Ancestry, the Library Edition can only be accessed while in the library. I use it frequently at my public library, and the library WiFi network allows me to log into Library Edition with my laptop and save record images directly to my hard drive. I use it to access the Holbrook Collection and other Ancestry record image collections that will be discussed in later columns. I will concentrate on the Holbrook Collection because it contains records for the *Drowned Towns* not found at FamilySearch.

As an illustration of how the records of the Holbrook Collection can be used let us assume that the researcher is looking for information about a *Mayflower* descendant from the Packard family of Old Bridgewater, Massachusetts.[7] Let us assume that family traditions, family trees or other undocumented sources lead a researcher to believe that they are descended from Abraham Packard, born in Bridgewater in 1749.[8]

From the *Mayflower Families* series (*Silver Books* and *Pink Booklets*) published by the GSMD we learn that Abraham Packard was the second son of that name born to David and Mehitable (Richards) Packard of Bridgewater, MA, and was a sixth generation descendant of John and Priscilla (Mullins) Alden and a seventh generation descendant of William Mullins, all three *Mayflower* passengers.[9] The *Alden Silver Books* end with the births of Abraham's generation of descendants and additional information must be sought elsewhere.

The published vital records of Bridgewater disclose the 1774 marriage of Abram (a duplicate entry shows "Abraham") Packard and Freelove Dyer[10] and no other marriages of an Abraham or Abram.

A book that must be used with caution is the published history of Bridgewater, where we read that Abraham, son of David and Mehitable (Richards) Packard, married Freelove Dyer in 1774 (*sic*, an error for 1747).[11] The highly experienced researcher familiar with the many types of errors in that work, as well as where it can be trusted, knows that Mitchell's assertions about Bridgewater families in this time period are generally reliable and that assertion agrees with the *Alden Silver Books*. On the same page Mitchell wrote that two of David's sons, "Ephraim ... and Abraham went westward." Experienced researchers know that Mitchell's phrase "went westward" means that they likely relocated somewhere in Massachusetts from Worcester County to the New York state line.

Most of the published volumes of vital records are in the public domain and can be freely downloaded. Even if one were to examine all of those volumes you would not find the Abraham Packard in question in western Massachusetts. As an experienced Packard researcher, I know that one area where branches of the Packard family settled was in the

1 Thomas Williams Baldwin, ed. *Vital Records of Dana Massachusetts to the Year 1850* (Boston: Burr Printing Co., 1925), online at The Internet Archive at **https://archive.org/details/vitalrecordsofda00dana**

2 Annis LaPlante and Charlotte Holden, eds. *Greenwich Massachusetts Vital Records Prior to 1850* (Amherst, MA: Mary Mattoon Chapter, National Society of Daughters of the American Revolution, 1962 Typescript)

3 *Prescott Massachusetts Vital Records Prior to 1850* (Amherst, MA: Mary Mattoon Chapter. National Society of Daughters of the American Revolution, 1970 Typescript)

4 Lillie Pierce Coolidge. *The History of Prescott, Massachusetts; One of Four Townships in the Swift River Valley which was "Born, Lived and Died" to Make Way for Metropolitan Water Basin* (s.l.: s.n., s.a.), online at The Internet Archive at **https://archive.org/details/historyofprescot00cool/page/n4**

5 The only area directory with which I am familiar is *The Belchertown, Enfield and Granby Massachusetts Directory* (Boston: W. E. Shaw. 1906), but area libraries hold others.

6 The Swift River Valley Historical Society (**https://swiftrivermuseum.org/**) in New Salem, Massachusetts, is open to visitors by appointment, and holds town and family records, bibles, oral histories and other resources.

Swift River Valley, that is, in the *Drowned Towns*, and, as noted above, published records for those towns are scarce. In any case a search of the Holbrook Collection might prove fruitful as it includes unpublished records from all over Massachusetts.

To access the Holbrook Collection on Ancestry or Ancestry Library Edition begin at the home page and select "Search" from the top menu, and from the drop-down menu select "Card Catalog." Navigating the catalog to find a particular resource can be tricky, but I can give you a shortcut to find the Holbrook Collection. In the "Keyword(s)" box enter "Town and Vital Records, 1620-1988" and click on "Search," then click the only hot linked entry on the next page. "Massachusetts, Town and Vital Records, 1620-1988." On the next page, under "Event Town" you can restrict your search, but for our immediate purpose searching all of the Collection is best.

Entering the first and last names of Abraham Packard in the search form will find records for him, but I suggest checking the "Match all terms exactly" box to limit the range of the search. Clicking the "Search" button brings up two pages of hits. Hovering the mouse pointer above the "View Record" link for each hit displays a pop-up with information about that hit. Of those hits all but one of those applicable to our Abraham concern his birth and marriage in Bridgewater. The one outlier is the 1843-44 death of "Wife of Abraham Packard" in Enfield. What may be puzzling is that there are no other Enfield hits, but that is explained by our use of the "Match all terms exactly" box. In the early and middle 1800s spelling was still not standardized and was still frequently phonetic. Running that search again with the "Match all terms exactly" box unchecked will reveal spelling variants but also shows over 1,000 hits - too many to easily browse.

In this case it pays to use some tricks in the search. If one edits the search parameters to search for "Abram," the spelling variant for "Abraham" seen in the VR Bridgewater marriage entry, and once again check the "Match all terms exactly" box, only one page of hits results, and hovering the mouse pointer above the "View Record" links shows this to be a fruitful page. The first entry is for the 1861 Enfield death of Abram Packard, son of Abram and Fsalove [sic] Packard at the age of 82. This is almost certainly a child of the Abraham Packard we are looking for. In searching for records, one must be prepared to recognize transcription errors. In this case the record linked to is the image of an index card showing the mother as "Fsalove?" Packard, indicating that the transcriber may have had trouble reading the original manuscript. This card refers to "#4-Enfield, Page 51" and we can learn about what source that indicates by entering "2" in the image number at the bottom of the page. The first few images in that image collection describe what the Holbrook Collection holds for Enfield. Not all of those may be accessible through Ancestry but there is enough there to help our search.

A researcher may want to look at all Holbrook Collection entries for the Packard family in Enfield. By going back to the search results and choosing "Learn more about this database" at the lower left we can select Enfield for the town and search for other Packard records in that town. A significant source of information about Abraham Packard of Enfield and his family, however, is found elsewhere in the Holbrook Collection.

My thanks go to Dot Frye, Administrative Assistant at the Society, for providing that information.

7 When a Plymouth County researcher refers to "Old Bridgewater" he means the original town before it was divided, in the early 1820s, into the smaller towns of Bridgewater, West Bridgewater, East Bridgewater, and North Bridgewater (now the city of Brockton).

8 Henry Edwards Scott, ed. *Vital Records of Bridgewater Massachusetts to the Year 1850,* 2 Volumes (Boston: New England Historic Genealogical Society, 1916), hereafter *VR Bridgewater,* at 1:238

9 Esther Littleford Woodworth-Barnes, comp. Alicia Crane Williams, ed. *Mayflower Families Through Five Generations ... Volume Sixteen, Part Three ... John Alden, Fifth Generation Descendants of His Sons John[2], Joseph[2] and Jonathan[2]* (Plymouth, MA: General Society of Mayflower Descendants, 2004), at pp. 61-63.

10 *Bridgewater VR* 2:273.

11 Nahum Mitchell. *History of the Early Settlement of Bridgewater, In Plymouth County, Massachusetts, Including an Extensive Family Register* (Boston: Kidder and Wright, 1840; Reprinted Bridgewater, MA: Henry T. Pratt. 1897) at p. 267 of the 1897 reprint.

When Quabbin Reservoir was created the inhabitants moved out of the *Drowned Towns.* Some of the buildings in those towns were moved elsewhere but most were demolished. The graveyards of those towns, however, presented a problem. The Metropolitan District Water Supply Commission, the governmental department that built Quabbin Reservoir, purchased 82 acres of land in nearby Ware, Massachusetts, and created Quabbin Park Cemetery. The burials in the *Drowned Towns* were dug up and, with their gravestones, (6,601) were re-interred in Quabbin Park. Some families exercised their option to have the state re-inter their family burials (1,012) in cemeteries in other towns. No effort was made to re-create the original cemeteries in Quabbin Park, but family burial plots were re-created so that family members who were buried together in a *Drowned Towns* cemetery are still together in Quabbin Park. The records for Quabbin Park include several volumes documenting the location of the family plots and graves in the larger cemeteries, with tables showing the burials in all cemeteries, including gravestone inscriptions and even details of the gravestone materials and conditions. A large set of index cards contains information about the original burials and the re-interments in Quabbin Park. Images of those books and cards were microfilmed for the Holbrook Collection.

To access the Quabbin Park records begin again at the Home page and navigate the card catalog to "Town and Vital Records, 1620-1988." Under "Event Town" choose "Quabbin Park." There you can choose "Index" which holds the index card images, or one of the image sets for the eight record books. Knowing where to find the record book images for a family can be done by searching for, say, Abram Packard, whose index card is actually indexed as "Abram I Packard" (meaning Abram Packard I, or the first of that name). His index card shows that he was originally buried in Packardsville, a village in Enfield, in the Packardsville cemetery. It shows the number of the family plot in that cemetery, and where in Quabbin Park that plot was re-located. It shows Book 8, page 11 for the original burials of Abraham and family members. If we return to the main Quabbin Park entry, Book 8 is entitled "Belchertown and Dana Town Records" and browsing the images takes us to Packardsville Cemetery, page 11. That page shows Lot 54 as holding family members who can be identified from the records of their gravestone inscriptions as Abraham Packard, his wife Freelove (Dyer) Packard, their sons Harvey and Abraham, and the younger Abraham's wife Elizabeth. Examination of other lots in that cemetery may help to identify other possible members of Abraham's family.

Using the online records at FamilySearch and Ancestry can require a fair amount of effort, but the results can be extremely rewarding for locations with few or no published records, such as the *Drowned Towns* of the Swift River Valley which now lie beneath the waters of Quabbin Reservoir.

Dale H. Cook webmaster@plymouthcolony.net serves as the Plymouth County Coordinator for the USGenWeb Project, and specializes in Plymouth Colony families, especially those of Bridgewater, MA. Dale is a member of *The Mayflower Quarterly Magazine* Committee as Contributing Genealogist.

2020 REGISTRATION: PLEASE REGISTER EARLY!

The 2020 Congress will be the first of its kind, as it will be held during a historically significant year for our members. With additional events being planned, including those with Provincetown and Boston, we have expanded our Congress dates to enjoy these week-long events.

Because 2020 will be so special, it also brings challenges as we try to estimate the number of our Congress registrants. We anticipate a larger number than usual therefore we are booking larger venues for our events – but how many do we plan for? Will our usual number of 600 rise to 1,000 or should we be planning for 1,500? Once registration is open and our GO LIVE date is announced, we ask that you REGISTER EARLY. This will enable us to properly plan our events so that your experience during our 2020 Congress will be one you will cherish for years to come.

The Tangled Web of Church and State: A Rogers Family Vignette

by Peggy M. Baker

Today we all know that separation of church and state is a guiding principal of American life, embedded in our laws and culture from our country's very first beginnings. Don't we? Well... maybe not! Diving into the actual records of the past, namely the public service record of fifth-generation Thomas Rogers descendant Gamaliel Bradford[5] (*Hannah*[4] *Rogers, John*[3], *John*[2], *Thomas*[1]), shows that history is seldom that straightforward.

During Gamaliel Bradford's long life (1704-1778), he presided as moderator of the Duxbury (Massachusetts) Town Meeting on at least forty occasions and was elected representative to the Massachusetts General Court for eight terms. He also served on numerous town committees. Of particular interest was his service on those dealing with the often-contentious relationship between the town and the ministers of Duxbury's First Church. Between 1720 and 1750, two successive ministers sued for nonpayment of their salaries. In each case, suit was brought not against the parish, but against the town itself. Far from church and state being separate, Duxbury (like every town in Massachusetts) had a legally established church. According to Massachusetts law, each and every town within the province was responsible for taxing its residents to provide financial support for a single, designated, theologically-acceptable church and its minister for each precinct within that town. Duxbury's 18th century meetinghouse is no longer standing, the current Duxbury First Church dates to 1840 by which time the ministerial wars were long in the past.

Tax support of the church and its ministers had not always been the case; 100 years earlier, the Pilgrims had established Plymouth Colony as a refuge from an "established" national church to which all Englishmen belonged (by law, not choice), in which all Englishmen had to participate, and which was financially supported by public money. The Pilgrims absolutely rejected this national church of England. They believed that true churches could not be established by the government; they could only be formed by voluntary gatherings of true believers. How then, had established churches arisen in New England? And how did they then come to be abolished and "separation of church and state" become law?

Although the Pilgrims fled from the established church of England, they did not believe in "freedom of religion" in terms that we would recognize today. In their view, religious conformity was essential to a well-ordered community. At the time of the colony's founding, this conformity consisted of three elements: the existence of a single approved "orthodox" (i.e., Congregational) church, the willing attendance of all residents at that church ("keeping Sabbath" each week), and voluntary community support for the church's minister. They also did their best to keep church and state separate. Unlike England, where bishops sat in the House of Lords, Plymouth Colony allowed no civic role for its clergy.

In its first years, the Plymouth community was small and cohesive. Not only had some of the *Mayflower* passengers shared a common religious outlook, but many had suffered for their beliefs. Of course, they attended church and supported the minister! As early as the 1630s, however, some colonists were not behaving with the expected piety. The names of offenders to the unwritten rules begin to appear in the Colony records. In 1636 and in 1638, three Plymouth Colony residents, namely John Barnes, Edward Holman and Addy Webb (who seems to have been incorrigible), were seen engaging in secular activities instead of attending Sunday church services. They were brought to court and punished for "Sabbath breaking." In 1649 and 1650, John Shaw and Edward Hunt respectively were brought to court for "profaning" the Sabbath. These instances seem to have been settled on a case-by-case basis.

By 1651, however, the Plymouth General Court felt it necessary to enact a law stating that, *"Whatsoever person or persons shall neglect the public worship of*

God... [is] to pay ten shillings for every such default."[1]

Providing support (known as "maintenance") for ministers was an even more difficult issue. Plymouth's original voluntary contribution system became less and less adequate; the boundary between church and state began to crumble. In 1655, the towns of Rehoboth and Marshfield petitioned the General Court for assistance in raising funds for their ministers' salaries. It had been necessary for the government to intervene in Rehoboth's religious affairs even earlier when, in 1649, it seemed that Baptists (dissident and, therefore, unacceptable) might form a church there. In 1655, however, no court intervention was needed. Rehoboth's maintenance issue was resolved when a conscientious wealthy resident volunteered to solicit those who had not contributed to the ministerial fund. In addition, he pledged to personally make up any deficit for the next seven years. In Marshfield's case, the Court sent Myles Standish and John Alden to exhort Town Meeting members to "... take notice of their duties so as to contribute according to their abilities freely to the maintenance of the minister."[2]

This seems not to have solved the problem which was, in any case, wider than two towns. In 1655, the Plymouth General Court voted that if there were residents not contributing to the maintenance of their ministers,

"... the magistrates shall use all gentle means to persuade them to do their duty herein. But if any of them shall ... persist through plain obstinacy against an ordinance of God that then it shall be in the power of the magistrate to use such other [unspecified] means as may put them upon their duty."[3]

Plymouth's problems were now significant enough to draw the attention of the other New England colonies. In September 1656, the Commissioners of the United Colonies of New England,

"... having heard some time since that our neighbor's colony of Plymouth, our beloved brethren, in a great part seem to be ... [lacking in] encouragement to the ministers of the Gospel so as many pious Ministers of the Gospel have (how justly we know not) deserted their stations, callings and relations. Our desire is that some such course might be taken as that a pious orthodox [i.e., Congregational] ministry may be reinstated among them that so the flood of error and principles of anarchy which will not long be kept out where Satan and his instruments [i.e., Quakers] are so prevalent as to prevail to the crying down of ministry and ministers may be prevented."

The Commissioners then recommended that all jurisdictions make provision for the maintenance of a Congregational minister, noting that since the benefits of such a minister accrue "... to the whole society jointly whether in church order or not; his expectation of maintenance and the debt of justice is from the whole society jointly."[4]

Plymouth accepted this recommendation and in 1657, required its towns to levy taxes not just to support a "Godly teaching minister," but one who was "approved by this government."[5]

With this law, passed less than forty years after the landing of the *Mayflower,* Plymouth, formed by religious exiles who rejected the very idea of a church mandated by the government, had its own version of an established church.

How was this, in the colonists' opinion, different from the established (and totally unacceptable) church of England? In very simplified terms, the difference was that, while all Englishmen were regarded as "members" of the church of England and legally obliged to participate in its sacramental life, in Plymouth, only the "elect" were members of the Plymouth church. Those who were unregenerate, while obliged to attend church and support the minister, were not allowed to partake in the sacraments. For all that, however, the new laws did not rest easily with every resident of the colony. Matthew Fuller registered his extreme disapproval and, in October 1658, was fined 50 shillings for "saying the law enacted about ministers' maintenance was a wicked and a devilish law."[6]

With this "devilish" 1657 legislation, Plymouth moved closer to the system established by Massachusetts Bay and the other New England colonies. They required their residents to financially support the minister, they legislated church attendance, they controlled the formation of new churches and only allowed Congregational churches. All the New England colonies except one! The odd one out? Rhode Island, which kept church and government entirely separate.

Rhode Island's founder, Roger Williams, agreed with the Pilgrims that a church could not be formed

by the government, but he did not agree that a church was formed by a voluntary gathering of believers. In Williams' view, only God could form a church, and a government of men had no right trying to control God. When the Rhode Island assembly enacted its first code of laws in 1647, it stated that all men should "walk as their consciences persuade them..."[7]

Thirteen years later, in 1660, the Puritan Protectorate of Oliver Cromwell came to an end and Charles II was restored to the English throne. There were then three New England colonies without royal charters: Plymouth, Connecticut and Rhode Island. Hoping that the new king, while still in a euphoric mood, might be more inclined to grant a royal charter to replace their original and less authoritative charters, Connecticut and Rhode Island sent their governors, John Winthrop Junior and Roger Williams, to England. Both were successful in gaining royal charters. Rhode Island's charter, granted 15 July 1663, contained a unique and unprecedented provision in which Charles II stated that "our royal will and pleasure" was

"... that no person within the said colony, at any time hereafter shall be any wise molested, punished, disquieted, or called in question, for any differences in opinion in matters of religion, and do not actually disturb the civil peace of our said colony; but that all and every person and persons may, from time to time, and at all times hereafter, freely and fully have and enjoy his and their own judgments and consciences, in matters of religious concernments..."[8]

Plymouth Colony, unlike Rhode Island and Connecticut, did not send its Governor to England. Instead, it sent a petition, which seems to have gotten lost. Plymouth never received an answer, and never pursued the matter.

And, so matters rested for years. By the 1680s, though, Massachusetts Bay Colony was finding that its established church was becoming a political liability. Throughout the 17th century, Massachusetts Bay Colony's thriving Atlantic trade and its great opportunities for wealth attracted men of many religions. Some were members of the church of England, whose head was the monarch that authorized the colony's very existence. Massachusetts Bay did not allow them to build churches or hold services. In consequence, the colonial government lost friends and influence. No leniency was shown when Massachusetts Bay was discovered to have been ignoring English trade and navigation laws. In 1684, the English crown withdrew the colony's charter.

When a change in England's political situation resulted in Massachusetts Bay being granted a new charter in 1691, that charter ended Plymouth's existence as an independent colony and put it under the umbrella of Massachusetts Bay. It also (to the dismay of the leadership of the new and expanded Colony) specified liberty of conscience "to all Christians (Except Papists)." Massachusetts Bay chose to interpret this to mean that non-Congregationalists could now worship in their own churches, but they still had to financially support the Congregational minister through taxes collected by their town of residence.

This was the situation when the "ministerial wars" began in Duxbury.

In 1700, the Rev. Mr. John Robinson accepted the ministry at Duxbury. [He was no relation to the pastor of the Pilgrims; this John Robinson was a native of Dorchester and a member of the Harvard Class of 1695.] He was offered an initial "settlement" or recruitment bonus of £60 and an annual salary of the same amount, with adjustment for inflation and fluctuating currency values, to be paid in cash, provisions or in grants of land. After three years in Duxbury, he married Hannah Wiswall, daughter of his predecessor, the Rev. Mr. Ichabod Wiswall. Relations between Robinson, his parishioners and the town proceeded fairly amicably for nearly twenty years.

Mind you, Robinson was a bit of a character! He had a sense of humor that was not always appreciated by his parishioners. He told his deacons once that he had seen a hawk high in the air and a dog sitting on its tail. The very upright, literal-minded and entirely humorless deacons had a mental image of the dog sitting on the hawk's tail, both flying through the air. They demanded, in a church full of parishioners, that he recant this dreadful, outrageous lie. Robinson refused to recant. He had indeed seen a dog sitting on its tail; he had also seen a hawk flying in the air. The deacons were not amused.

Robinson also turned a humorous, if pointed eye on lands that he had been given by Duxbury, saying that they would not produce enough to feed a grasshopper through the winter, even if they were mowed with a razor and raked with a comb.

By 1720, however, Robinson's good humor had run out. He filed an official complaint with the Plymouth County Court of General Sessions alleging that he was "not being supported by said town according to their contract and agreement." The Court scrutinized the original contract and listened to the arguments of the Selectmen of Duxbury and concluded "... that the salary of £90 now allowed him [Robinson] by the said town is not according to, nor so good as the said contract nor sufficient for his support and maintenance and do advise that the said town do make some farther addition to salary for this present year."[9]

In 1725, Robinson returned to Court alleging that his new, higher salary was not being paid. The Court ordered Robinson and the town to negotiate but the town refused; the Court then ordered Duxbury, "... to perform said contract, or to pay to the said Mr. Robinson the sum of one hundred and twenty pounds in public bills of credit for the year ending in September last; and the said sum in the said species for the present year."[10] The town protested but eventually paid.

By 1736, Robinson filed yet another complaint with the Plymouth County Court of General Sessions claiming that his salary was again not being paid. The Court ruled that the Town of Duxbury owed Robinson a significant amount in back salary (£412 6s 12d) in addition to his (unpaid) salary for 1737, which was set at £170. Duxbury, by vote of Town Meeting, refused to pay.

In August 1737, Gamaliel Bradford first entered the fray, being appointed one of a five-man committee charged with negotiating with Robinson. Robinson stood his ground; he wanted every penny awarded to him by the Court. In December 1737, Bradford was chosen to notify Robinson that Town Meeting had finally agreed to comply with the judgment of the Court. Three months later, Town Meeting reversed its vote. The matter was considered at seven more contentious meetings. In September of 1738, Town Meeting felt it necessary to state that Robinson was no longer Duxbury's minister, that the town was liable for no further salary and, furthermore, that Robinson should be locked out of the meetinghouse.

At the Duxbury Town Meeting of 25 September 1738 [minutes shown here], the Town voted to give Robinson some £293

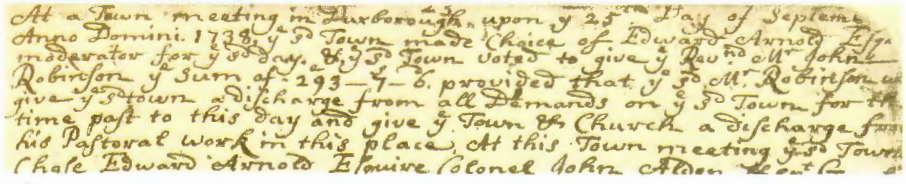
"provided that ye sd Mr. Robinson w[ill] give ye sd town a discharge from all Demands on ye sd Town for the time past to this day and give ye Town & Church a discharge from his Pastoral work in this place."

This offer was significantly less than that ordered by the Court, and Robinson refused the offer.

Duxbury finally, however, accepted that it had no legal basis for its actions and, on 25 October 1738, the town finally agreed to pay Robinson "...the whole of the execution he has against the said town of Duxbury, and pay him for the Sabbaths he has preached since the judgment of the Superior Court passed April 1737."[11] They also agreed to grant him an official "dismission" from the Duxbury ministry (a dismission acknowledged that the minister remained in good standing and good repute within the church). Gamaliel Bradford was elected as one of five agents empowered to sign the agreement.

Robinson, cash finally in hand, retired to Connecticut. He stopped at the Duxbury town line to deliver a parting volley: "Neighbors, I am going never to return, and I shake the dust from my feet as an everlasting testimony against ye, vipers as ye are."[12]

Duxbury found a new minister in a surprisingly short time. In 1739, the Rev. Mr. Samuel Veazie, another Harvard man (Class of 1736) stepped into the pulpit. Gamaliel Bradford was a member of both the committee making the ordination arrangements and the committee procuring a parsonage. Samuel should have had ample warning of Duxbury's mindset – and not just from the experience of his predecessor. It took two full church meetings before the Duxbury church could come to agreement on offering him the post. Then it was with an initial impossibly small contract of £50 annually, and that not even in currency but in bills of credit. (Remember, in 1720 the Court ruled that Robinson's £90 annually was not sufficient for his support and, by 1737, he was earning £170 annually). Veazie's salary was indeed soon raised to £150 with an additional £400 in lieu of a parsonage. He built himself


At a Town meeting in Duxborough upon y 25th Day of Septem
Anno Domini 1738 y Town made Choice of Edward Arnold Esq
moderator for y Day. 2 y Town voted to give y Revd Mr John
Robinson y Sum of 293—7—6. provided that y Mr Robinson
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time past to this Day and give y Town & Church a Discharge fr
his Pastoral work in this place At this Town meeting y Town
Chose Edward Arnold Esquire Colonel John Allen Capt

a house in Duxbury and, in 1742, married Deborah Samson of Kingston.

Several peaceful years passed until, once again, the pattern of controversy – and nonpayment – was renewed.

In the early 1740s, Veazie had become enthused with the itinerant evangelical preaching of the "Great Awakening," a religious revival movement that was sweeping New England. Veazie grew ever more radical, more outspoken and more irascible. As if it was not bad enough that he preached that his parishioners were on the path to perdition, he also preached that their very Christian and upright ancestors had already gone to hell! Duxbury erupted into open warfare.

At the Duxbury Town Meeting of 18 March 1744/5 [copy shown here], the Town attempted to curtail Samuel Veazie's evangelical enthusiasms by voting to

"choose some persons to take care of their meeting-house to keep out of it itinerant preachers..."

Veazie had a surprising number of supporters in town, but the majority of inhabitants disagreed with him. The matter was brought before Town Meeting, which voted in 1744/45 to keep itinerant preachers out of the Duxbury Meeting House. This did not end the controversy. The church leaders became even more displeased and began to withhold Veazie's salary. Veazie, in response, asked for a dismission with full back pay.

In 1747, the matter was referred to the County Court of General Sessions. For several years, compromises were sought and compromises were rejected, court actions were brought and court actions were withdrawn. Gamaliel Bradford was one of several Pilgrim descendants (including Myles Standish, Samuel Alden, Briggs Alden, John Sampson and John Wadsworth Junior) elected at various times to represent the town. The controversy continued until, in 1750, the matter was finally resolved in Veazie's favor. Veazie left Duxbury, and dismission and full back pay in hand, became minister to the church of Hull. He served there to the satisfaction of his new congregation for some 15 years.

In July of 1750, yet another committee (Gamaliel Bradford included) set about identifying yet another minister for Duxbury. An invitation was finally given in 1753 to Jonathan Vinal, who declined. The following year, another candidate, Cornelius Jones, was invited. He also declined. Then, in 1755, Duxbury made the happy choice of Rev. Charles Turner, who led the church peacefully and effectively for 20 years. Turner was followed by Zedekiah Sanger, 1776-1786, and then John Allyn, 1788-1833. By the end of Allyn's tenure, Massachusetts was dismantling its established church, and the salary of the minister would soon no longer be a concern of Town Meeting.

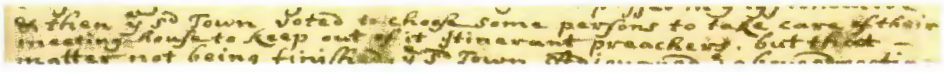
The first steps towards this dramatic change were forced by religious dissenters who were unhappy at feeling required to support two churches. They voluntarily supported their own church, and were legislatively forced to support the established Congregational church with which they were not in sympathy.

Dissent had first arisen in Massachusetts in the 17th century with protests against the established church being registered by Quakers, Baptists and members of the church of England. Some dissenters simply defied court orders; others appealed directly to England. The two groups with the most influence in England were those who belonged to the church of England, and the Quakers, many of whom were wealthy and "connected." The two largest groups, in terms of their American population, were the Baptists and Quakers; both believed strongly that the state should have no jurisdiction whatsoever over religion.

Under pressure from England, the Massachusetts General Court eventually passed laws providing some relief to dissenters from taxes levied for the support of the established (Congregational) church. Their tax money could go to the support of their own ministers, and not the Congregational minister, if they could attest that they lived within five miles of a church of England that they regularly attended.

Even with these more lenient laws and the loosening of the restrictive system established by the first colonists, Massachusetts did still have an established tax-supported church. Its citizens were still being required to pay taxes for the support of religion and distinctions were still being made among members of various religions and denominations.

Massachusetts was not alone. Rhode Island was unique in never



having an established church. All the other American colonies provided tax funds for preferred churches. Connecticut and New Hampshire joined Massachusetts in having established Congregational churches. The five southern colonies (Virginia, Maryland, South Carolina, North Carolina and Georgia) provided tax support for the church of England, soon to be renamed the Anglican Church. Due to significant Quaker and Dutch Reformed Church populations, New York, New Jersey, Pennsylvania and Delaware had official relationships with more than one church, forming a "multiple establishment."

These closed systems, however, would not last. The theological rumblings within the Congregational community caused by the Great Awakening had been just a beginning. As Duxbury's experience under Rev. Samuel Veazie showed, religious disputes were far from purely intellectual and considered deliberations! They could result in fierce arguments, bad blood among parishioners and loss of employment for offending ministers. The involvement of the Congregational ministers in the arguments also gave a respectable veneer to dissent and helped create a demand for increased religious freedom. And by now, freedom seemed to be in the very air!

A new age of "Enlightenment," sparked by philosophers such as John Locke (1632-1704), emphasized human reason and the benefits of a secular state. Locke not only believed that government was derived from the consent of the governed, he also believed that religious choice must be a free matter of individual conscience. As Americans came to believe more strongly in Locke's theory of natural rights, they also increasingly believed that liberty should apply to all areas of life. There was also an increasing diversity in Americans' religious affiliations. Frank Lambert, in *The Founding Fathers and the Place of Religion in America*, estimates that, in 1760, more than 60 percent of Americans were Congregational or Anglican; by 1790, the number was less than 30 percent, with many more Americans identifying with the Baptists, Methodists and Presbyterians.[13]

When revolution arrived in 1776, it was about far more than the king! In that year, Virginia (led by the efforts of Thomas Jefferson and James Madison) began the legislative process of "disestablishing." Delaware, Maryland, New Jersey, New York, North Carolina and Pennsylvania also began to "disestablish" in 1776, followed by Georgia in 1777. New Hampshire disestablished in 1783 and South Carolina in 1790.

Connecticut and Massachusetts were much, much slower to accept the concept of full religious freedom.

In October 1774, with the Revolution approaching and delegates from the colonies gathering at the Continental Congress, John Adams was called to a meeting with several prominent Philadelphia Quakers. The leader, Israel Pemberton, pointed out that the Congress was "... endeavouring to form a Union of the Colonies: but there were difficulties in the Way, and none of more importance than Liberty of Conscience. The Laws of New England and particularly of Massachusetts, were inconsistent with it..." Adams responded that,

"... the Laws of Massachusetts, were the most mild and equitable Establishment of Religion that was known in the World, if indeed they could be called an Establishment.... That the People of Massachusetts were as religious and Conscientious as the People of Pennsylvania: that their Consciences dictated to them that it was their duty to support those Laws and therefore the very Liberty of Conscience which Mr. Pemberton invoked, would demand indulgence for the tender Consciences of the People of Massachusetts, and allow them to preserve their Laws."

Realizing that the Quakers would undoubtedly find this argument less than compelling, Adams also pointed out that this was a political battle that could not be won, saying "... that I would not deceive them by insinuating the faintest hope, for I knew they might as well turn the heavenly Bodies out of their annual And diurnal Courses as the People of Massachusetts at the present day from their Meeting House and Sunday Laws."[14]

When, several years later, Massachusetts wrote a new constitution (ratified in 1780), it held to its established church. The constitution stated in its "Declaration of Rights" that each man had the right to worship freely "in the manner and season most agreeable to the dictates of his own conscience." It also, however, asserted that, "... the happiness of a people and the good order and preservation of civil government essentially depend upon piety, religion,

and morality, and ... these cannot be generally diffused through a community but by the institution of the public worship of God and of public instructions in piety, religion, and morality."

It therefore continued the practice of mandatory church attendance. It also upheld "establishmentarianism" by giving the legislature the authority to order the towns within Massachusetts to "... make suitable provision, at their own expense, for the institution of public worship and for the support and maintenance of public Protestant teachers of piety, religion, and morality in all cases where such provisions shall not be made voluntarily."[15]

Massachusetts' lofty words justifying forced public financial support for churches and their ministers neatly ignored the obvious questions. Whose church would be preferred? And at what cost to that proclaimed right to worship freely?

These questions were soon to be raised on the national level, during the debates in 1787 and 1788 at the Constitutional Convention. Intense negotiations were held to formulate a document that would be acceptable to all delegates, with their highly individual points of view. One compromise reached was to postpone addressing the issue of protecting the liberties of individual citizens from (potential) abuse by the federal government, until after the constitution itself was ratified.

The new Constitution was declared ratified in September 1788; the first meeting of the new U.S. Congress was held in March 1789. In September 1789, the U.S. Senate and House of Representatives passed, by a two-thirds vote, a series of amendments to the constitution now know collectively as the "Bill of Rights." The first of those amendments specifically prohibited the establishment of a national church. The Amendment states that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof..."

It is worth noting that the amendment does not use the words "separation of church & state." That idea was expressed in a letter by Thomas Jefferson of 1 January 1802 in which he explained that,

"...Believing with you that religion is a matter which lies solely between Man & his God, that he owes account to none other for his faith or his worship, that the legitimate powers of government reach actions only, & not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should 'make no law respecting an establishment of religion, or prohibiting the free exercise thereof,' thus building a wall of separation between Church & State."[16]

Once approved by Congress, in order for the First Amendment to become law it now needed to be approved by three-quarters of the state legislatures. There were 13 states in the union, so 10 states were needed for ratification. In November 1789, New Jersey (state #1) voted for ratification, followed in December by North Carolina (#2). In January 1790, Maryland, New Hampshire and South Carolina (#3, 4 and 5) followed. New York (#6) voted for ratification in February, Delaware and Pennsylvania (#7 and 8) in March, and Rhode Island (#9) in June. Nine states, and there it sat, needing one more vote, from one of the four states that had not yet taken action: Virginia, Georgia, Massachusetts and Connecticut.

In the midst of all this, in January 1791, Vermont was admitted to the union. Now, with 14 states, the votes of 11 states were needed for ratification. This proved not to be a problem since Vermont, on its entry, voted to accept both the Constitution and the Bill of Rights in one fell swoop. The situation, therefore, remained stable with only one more state vote still needed. Finally, on 15 December 1791, Virginia (whose objection had been that the wording was not sufficiently strong) voted to ratify and the First Amendment became federal law. (It should be noted that Georgia, Massachusetts and Connecticut, to honor the 150th anniversary of the U.S. Constitution, did finally vote in 1939 to ratify the amendment.)

The amendment was binding only on the federal level, leaving Connecticut and Massachusetts free to maintain their own established churches. The traditionalists in the Connecticut legislature continued the fight against disestablishment for another 27 years. Finally, in 1818, Connecticut raised that wall between church and state. Massachusetts stood alone for another 17 years, as the final bastion of "antidisestablishmentarianism."

Although Massachusetts clung to the right to mandate support for a government-approved church, that right was more theoretical than actual. Not only were the dissident churches continuing to grow, but the Congregational churches were starting to splinter and divide into

Unitarians and Trinitarians. At long last, on 4 November 1835, more than four decades after the Bill of Rights was ratified, the voters of Massachusetts officially ended their established church by amending their constitution. That amendment (the XIth) to the Massachusetts Constitution reads,"... all religious sects and denominations, demeaning themselves peaceably, and as good citizens of the commonwealth, shall be equally under the protection of the law; and no subordination of any one sect or denomination to another shall ever be established by law."[17]

Massachusetts' revised statue, much like the First Amendment itself, was straightforward and totally prosaic. It took Rhode Island, the only colony that never had an established church, to turn the principle into legislative poetry. Article 1, Section 3, of Rhode Island's 1842 constitution reads,

"Whereas Almighty God hath created the mind free; and all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend to beget habits of hypocrisy and meanness; and whereas a principal object of our venerable ancestors, in their migration to this country and their settlement of this state, was, as they expressed it, to hold forth a lively experiment, that a flourishing civil state may stand and be best maintained with full liberty in religious concernments; we, therefore, declare that no man shall be compelled to frequent or to support any religious worship, place, or ministry whatever, except in fulfillment of his own voluntary contract; nor enforced, restrained, molested, or burdened in his body or goods; nor disqualified from holding any office; nor otherwise suffer on account of his religious belief...'

1 *Plymouth Colony Records*, afterwards *PCR 11:57-58;* all quotes in standard English.
2 *PCR 3:81-82*
3 *PCR 11:64*
4 *PCR 10:155-158*
5 *PCR 11:67*
6 *PCR 3:150*
7 *Records of the Colony of Rhode Island and Providence Plantations 1:190*
8 Website of the Rhode Island Charter Museum, under the auspices of the R.I. Dept. of State at **sos.ri.giv/divisions/Civics-And-Education/charter-museum**
9 *Plymouth County Court Records*, hereafter *PCCR 2:9-10*
10 *PCCR 2:46*
11 George Etherige. *Copy of the Old Records of the Town of Duxbury, Mass. From 1642 To 1770 Made In The Year 1892, 259.*
12 Justin Winsor. *History of the Town of Duxbury, Massachusetts, With Genealogical Register.* Boston, 1949, 190-91.
13 Frank Lambert. *The Founding Fathers and the Place of Religion in America*, 208
14 John Adams autobiography, pt. 1, "John Adams," through 1776, sheets 17 & 18. Adams Family Papers: An Electronic Archive. Massachusetts Historical Society. **www.masshist.org/digitaladams/**
15 Constitution of the Commonwealth of Massachusetts, **https://malegislature.gov/Laws/Constitution**
16 Library of Congress, **www.loc.gov/loc/lcib/9806/danpre.html**
17 Ibid

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Peggy Baker is an Honorary Life Member of the Massachusetts Society of Mayflower Descendants, and GSMD Silver Books, Thomas Rogers, ed.

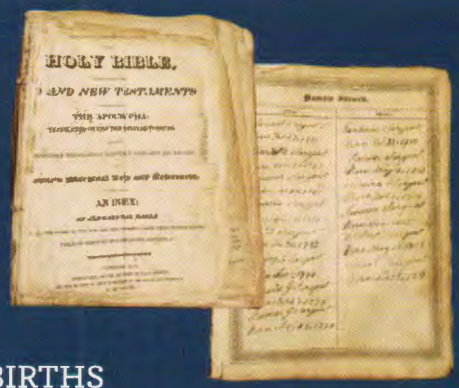
SARGENT FAMILY BIBLE

by Captain Philip A. Johnson, Jr., GSMD, NEHGS, MSOG

I recently came into possession of the Bible that belonged to my 5th great-grandmother, Martha Johnson. She was married to Samuel Sargent, son of Jonathan[6] Sargent (*Jonathan[5] Sargent[4], Lydia Chipman[3], Hope[2] Howland, John Howland[1]*) and Mary Earle.

The Bible has a medium brown leather cover and is 8 ½" wide by 11" high by 3 ½" thick. It was published in 1831 by H. & E. Phinney of Cooperstown, N.Y. and contains the Old and New Testaments together with the Apocrypha, with Cannes Marginal Notes and References. On the front cover someone scratched HOLY BIBLE. Inside the cover is scribed, *Sargent's Bible* in medium blue ink. The writing style appears to be different than the other entries.

Between the Old and New Testaments is the FAMILY RECORD section. The entries are written in a dark brown ink and appear to be written by the same person. These pages are transcribed as follows:



Family Record

MARRIAGES

Samuel and Martha Sargent Married July 19, 1784

BIRTHS

Samuel Sargent
Born May 18, 1761

Samuel Sargent Jr
Born Feb 29, 1785

Charlotte Sargent
Born June 25, 1787

Eleanor Sargent
Born Sep 27, 1789

Lucretia Sargent
Born April 7, 1791

Wm F Sargent
Born Dec 31, 1792

Loring L Sargent
Born Nov 1, 1794

Arnold G Sargent
Born Sep 27, 1796

DEATHS

Palmer Sargent
Died July 29, 1791

Lucretia Wallin
Died Aug 18

Samuel Sargent
Died Oct 1, 1830

BIRTHS

Martha Sargent
Born June 5, 1764

Palmer G Sargent
Born May 29, 1798

Evelina Sargent
Born Feb 22, 1800

Palmer Sargent
Born May 12, 1802

Almira Sargent
Born Feb 4, 1804

Louisa Sargent
Born Nov 8, 1805

Winthrop Sargent
Born May 20, 1808

Sarah Sargent
Born Nov 23, 1811

DEATH

Wm F. Sargent
Died April 1, 1846

Palmer G Sargent
Died August 14, 1848

Sarah Aldrich
Died July 5, 1854

The records in the Bible support the family information contained in the records of Revolutionary War Pension File W.13871 for Samuel Sargent. Martha testified that her maiden name was Johnson and that she was married in the "town of Surry and State of Vermont to the said Samuel Sargent" in 1784. She further stated that her husband died on Oct 1st 1830. The pension record names their children through Loring Sargent and another record lists all surviving children's birthdates and gender. All of this information matches the Bible records names and dates.

On page 52 of the *Sargent Genealogy* by Aaron Sargent, it is stated that Samuel Sargent married on 19 July 1784, Patty Johnson born 5 June

1767. Martha's gravestone is engraved, "wife of Samuel Sargent, died Jan.21 1860 ae 96," and is located in Quabbin Park Cemetery in Ware, Massachusetts. This Martha's birth calculates to be ca1764. This three-year gap resulted in doubt whether they were two different Martha Sargents. The Bible record of Martha's birth date corrects the erroneous year contained in the *Sargent Genealogy* and helps prove both Marthas are the same person.

GENEALOGICAL SUMMARY

SAMUEL[7] SARGENT (*Jonathan[6-5], Sargent[4], Lydia Chipman[3], Hope[2], John[1] Howland and Elizabeth[2] Tilley*), was born in Leicester, Massachusetts, 18 May 1761.[2] He died on 1 October 1830[3] and was buried in Rutland Hollow Cemetery in Black River, New York.[4] He married **MARTHA JOHNSON** in Surry, New Hampshire, 19 July 1784.[5] She was born on 5 June 1764,[6] daughter of Silas Johnson.[7] Martha died on 21 January 1860 and was buried in Church Cemetery in Enfield, Massachusetts.[8] Her remains were removed to Quabbin Park Cemetery in Ware, Massachusetts in 1938 where she is buried near her daughter, Almira (Sargent) Boynton.[9]

Children of Samuel and Martha/Patty (Johnson) Sargent, first child born in Dummerston, Vermont, the rest in Leicester, Massachusetts:

I. SAMUEL SARGENT, JR., b. 27 Feb 1785,[10] d. 21 Oct 1865 in Hartsgrove, Ashtabula Co., Ohio.[11]

II. CHARLOTTE SARGENT, b. 25 Jun 1787,[12] d. 6 Sep 1859 in Brookfield, Worcester, Mass.[13]

III. ELEANOR SARGENT, b. 27 Sep 1789,[14] d. 22 Oct 1874 in Leicester.[15]

IV. LUCRETIA SARGENT, b. 7 Apr 1791,[16] d. 18 Aug _____.[17]

V. WILLIAM F. SARGENT, b. 31 Dec 1792,[18] d. 1 Apr 1846 in York, Sandusky, Ohio.[19]

VI. LORING LINCOLN SARGENT, b. 1 Nov 1794,[20] d. Aug 1860 in York, Sandusky, Ohio.[21]

VII. ARNOLD G. SARGENT, b. 27 Sep 1796,[22] d. 25 Dec 1863 in Bellefontaine, Logan, Ohio.[23]

VIII. PALMER G. SARGENT, b. 24 May 1798,[24] d. 24 Jul 1800 in Leicester.[25]

IX. EVALINE SARGENT, b. 22 Feb 1800,[26] d. 1 Feb 1888 in New York.[27]

X. PALMER G. SARGENT, b. 12 May 1802,[28] d. 14 Aug 1848 in New York.[29]

XI. ALMIRA SARGENT, b. 4 Feb 1804,[30] d. 21 Apr 1892 in Greenwich, Hampshire, Mass.[31]

XII. LOUISA SARGENT, b. 8 Nov 1805.[32]

XIII. WINTHROP EARLE SARGENT, b. 20 May 1808,[33] d. 26 Feb 1891 in Brookfield, Worcester, Mass.[34]

XIV. SARAH SARGENT, b. 23 Nov 1811,[35] d. 9 Jul 1854 in Jefferson Co., New York.[36]

It is with sincere thanks to Jim and Ellen Haynes of Monson, Massachusetts who 'rescued' the Sargent Bible from a flea market several years ago and put it back into the hands of a direct descendant of Samuel and Martha Sargent.

Captain Phil Johnson is an airline Flight Training Instructor living in Sandwich, Massachusetts. A descendant of 21 *Mayflower* passengers, he is a Verifying Genealogist for the General Society of Mayflower Descendants. He authored the article, "The Identity of Lucy J. Newell of Worcester, Massachusetts; Sperry, Iowa; and Grant, Kansas" in the Massachusetts Society of Genealogists' magazine, MSOG, and a short essay, "Settling in My Ancestral Town" in the book "*Sandwich 375 Years*." His email is capt3307@gmail.com.

1 Revolutionary War Pension and Bounty-Land Warrant Application Files (NARA microfilm publication M804, 2,670 rolls). Records of the Department of Veterans Affairs, Reco.

2 Ancestry.com, *Massachusetts Vital Records*. 1620-1988.

3 Revolutionary War Pension and Bounty-Land Warrant Application Files.

4 Find A Grave, database and images memorial page for Samuel Sargent (18 May 1761–1 Oct 1830), Find A Grave Memorial no. 77360975, citing Rutland Hollow Cemetery, Black River, Jefferson County, New York, USA; Maintained by Bruce Coyne (contributor 47569362).

5 Revolutionary War Pension and Bounty-Land Warrant Application Files.

6 *Sargent Bible.*

7 Aaron Sargent. *Sargent Genealogy: Hugh Sargent of Courteenhall, Northamptonshire and his Descendants in England*, 1895, Somerville, MA, 52.
8 Ancestry.com, *Massachusetts Vital Records*, 1620-1988.
9 Ibid.
10 Ibid.
11 *Sargent Genealogy*, 72.
12 Ancestry.com, *Massachusetts Vital Records*, 1620-1988.
13 Ancestry.com, *Massachusetts Vital Records*, 1840-1911.
14 Ancestry.com, *Massachusetts Vital Records*, 1620-1988.
15 Ancestry.com, *Massachusetts Vital Records*, 1840-1911.
16 Ancestry.com, *Massachusetts Vital Records*, 1620-1988.
17 *Sargent Bible*
18 Ancestry.com, *Massachusetts Vital Records*, 1620-1988.
19 *Sargent Genealogy*, 73.
20 Ancestry.com, *Massachusetts Vital Records*, 1620-1988.
21 *Sargent Genealogy*, 73.
22 Ancestry.com, *Massachusetts Vital Records*, 1620-1988.
23 *Sargent Genealogy*, 73.
24 Ancestry.com, *Massachusetts Vital Records*, 1620-1988.
25 Ibid.
26 Ibid.
27 Find A Grave, database and images memorial page for Evaline Sargent Phillips (22 Feb 1800–1 Feb 1888), Find A Grave Memorial no. 16613602, citing Brighton Cemetery, Rochester, Monroe County, New York, USA ; Maintained by Russ Pickett (contributor 46575736).
28 Ancestry.com, *Massachusetts Vital Records*, 1620-1988.
29 *Sargent Genealogy*, 73.
30 Ancestry.com, *Massachusetts Vital Records*, 1620-1988.
31 Ancestry.com, *Massachusetts Vital Records*, 1840-1911.
32 Ancestry.com, *Massachusetts Vital Records*, 1620-1988.
33 Ibid.
34 Ibid.
35 Ibid.
36 Find A Grave, database and images memorial page for Sarah S Aldrich (1812–9 Jul 1854), Find A Grave Memorial no. 81711526, citing Felts Mills Cemetery, Felts Mills, Jefferson County, New York, USA; Maintained by 47305175 (contributor 47305175) .

Beware of naughty Cannoos...

7 February, 1660... The jury inquiring into the death of Jeremiah Burroughs of Marshfield found that "coming in a smale cannoo to fetch some goods hee had in John Bournes boate, and reaching with his hand to lay hold of the boate, reached short, and soe fell into the water, whereby hee came by his death." They recommended that "some course bee thought on and ordered about smale and naughty cannoos, and in special about this cannoo."

Plymouth Colony Records, 3:208-9

HORTON-CHAPMAN 1821 BIBLE:

HOLY BIBLE,
THE OLD AND NEW TESTAMENTS

An Edward Fuller Mayflower Line in Connecticut

by Susan E. Roser

A recent visit to the *Mayflower* Library in Plymouth led to a chance encounter with Ralph Rogers and his daughter Marisa; overhearing talk of bible records was all I needed to introduce myself! Ralph joined the New York Mayflower Society in 2015 and was in Plymouth doing some additional research. Talking with him about his *Mayflower* line, I discovered he had copies of not one, but two Family Bibles which he used to help document his line. Bible records of *Mayflower* descendants do not surface every day so when they are discovered, it's important to get these records into print.

The second Bible, referred to as the Chapman-Preston Bible, was printed in 1870 and takes over from the earlier Bible. Its entries begin with the marriage of Harry Lothrop Chapman and Adelaide Courante and the births, including places, of their children. Since vital records are usually available for these later generations, this article deals with the earlier bible only.

The Horton-Chapman Bible was printed in New York in 1821 and the earliest entry is the birth of Henry Horton, son of Sampson Horton[6] *(Prudence Rowley[5], Elizabeth[4] Fuller, John[3], Samuel[2], Edward Fuller[1])* and Lucy Phelps, who was born at Hebron, Connecticut in 1791.[1] Along with his birth entry is the birth of his wife, Pamela Chapman who was born at Glastonbury, Conn. in 1800.[1] Ralph's line continues from Henry and Pamela through their daughter, Eliza Jane (Horton) Chapman and her son Harry Lothrop Chapman.

The transcription on the following page begins with the five children of Henry and Pamela Horton, their own births, the birth of Eliza Jane's son Harry, the birth of Harry's wife Adelaide, and the births of their children.

BIRTHS
Charles Henry Horton
Born May 4, 1819

Adelaide Eugenia Horton
Born February 8, 1821

Humphrey Phelps Horton
Born February 7, 1823

Eliza Jane Horton
Born Dec. 28, 1827[3]

Frank Augustus Horton
Born March 3, 1830

BIRTHS
Henry Horton
Born May 25, 1791

Pamela Chapman,
Born May 7, 1800

Harry L. Chapman,
Born July 7, 1860[4]

BIRTHS
Adelaide Courante
Born 1858, Feb. 1st[5]

Albert S. Chapman
Born March 15, 1882

Harriet E. Chapman
Born Oct. 10, 1883

George L. Chapman
Born Feb. 2, 1886

Adelaide A. Chapman
Born Jan. 1, 1889

Harry L. Chapman
Born Dec. 10, 1890

DEATHS
Charles Henry Horton
Died November 14, 1842

Henry Horton
Died September 25, 1846[6]

Frank Augustas Horton
Died Aug. 5, 1847

Humphrey Horton Chapman
Died Oct. 6, 1857

DEATHS
Sarah C. Horton wife of
Humphrey P. Horton
Died April 2, 1848

Eliza Jane Horton
Rounsaville, Dec. 1913[7]

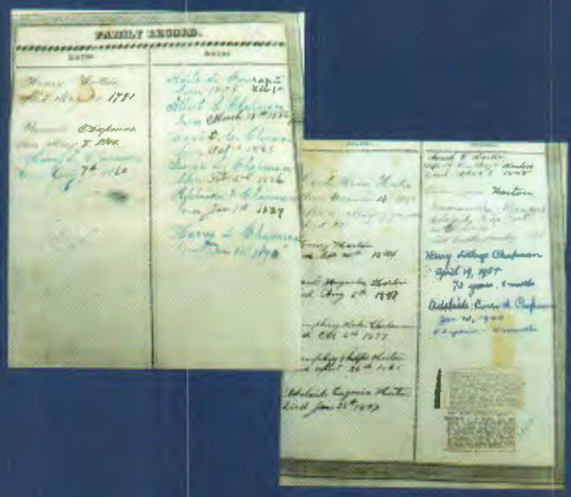
Adalaide A. LaFort,
nee Chapman
Died Easter Sunday 1928

Harry Lothrop Chapman
Died April 19, 1934,
73 years, 8 months

Adelaide Currant - Chapman
Died Jan 10, 1940,
82 years, 11 months

MARRIAGES
Henry Horton Married Pamela
Chapman, April 2, 1818[8]

Humphrey P. Horton and
Sarah C. Butler were married
May 4, 1847



My thanks to Ralph Rogers and his daughter Marisa for allowing me to transcribe the Bible records.

1 Henry's parentage is not given in the Bible, however his birth record is found in the Glastonbury, Connecticut vital records.
2 Pamela Chapman's date of birth is not found in the Glastonbury vital records.
3 Eliza Jane's birth is not found in the Glastonbury vital records.
4 Harry Lothrop Chapman was born at Charlestown, Mass. where his birth was recorded.
5 Harry's wife, Adelaide Courante was born at Cuba, the daughter of George Courante and Anna Spencer.
6 Henry's date of death is not found in the Glastonbury vital records but is also known from his gravestone.
7 Eliza Jane Horton married first, John Chapman, second John Rounsaville.
8 This date of marriage is not found in any vital record.

Mayflower Family Silver Books Updates and Corrections

The Descendants of Granny Sowle, widow of William Soule/Sowle[4]

By Louise Walsh Throop

The diary of Peleg Burroughs, the humbly bold Baptist minister of Tiverton RI, gives many details on his life and times, including the midwives at the births of his many children. Five of his ten children were brought into this world with the assistance of Granny Sowle, beginning with Hannah (b. 25 July 1778) and ending with Phebe (b. 14 March 1788).[1] At the birth of Phebe in 1788 another midwife was also in attendance, Granny Hambly, indicating Granny Sowle was aging and needed another in attendance to help the laboring mother, Kezia (Burdick) Burroughs. The birth of a sixth child was possibly attended by Granny Sowle, in June 1780, but the pertinent page of Peleg's diary has not been found.

Granny Sowle was Keziah (Gifford) Sowle, apparently widowed in 1778, and the second wife of William[4] Soule (*Sylvanus*[3], *Nathaniel*[2], *George*[1]).[2] It appears she supported herself by midwifery for ten years of widowhood. Keziah was born at Dartmouth 27 February 1720, daughter of Stephen and Mary (-) Gifford.[3] In 1788 she would have been 68 years old.

Children of William[4] and Keziah (Gifford) Soule:

1. **Jacob[5] Soule,** b. ca1745, m. Tiverton 1766, Meribah Lewis
2. **Mary/May Soule,** b. ca1747, m. Freetown 1766, John Paine 2nd
3. **Child? Soule,** b. ca1749; d.y.?
4. **Child? Soule,** b. ca1751; d.y.?
5. **Nathaniel Soule,** b. ca1753, m.1) Tiverton 1773, Rebecca Gifford; m.2) Westport 1793, Deborah (Mosher) Sims
6. **Samuel Soule,** b. 1756, m.1) ca1778, Elizabeth Cornell; m.2) ca1800, Rebecca Norton
7. **Job Soule,** b. 27 August 1757, m.1) Tiverton 1786, Abigail Tripp; m.2) Westport 1818 Catherine (Tripp) Sanford
8. **Hannah Soule,** b. ca1759, m. ca1776, William Newcomb
9. **Peace Soule,** b. ca1761, m. 1797, Gideon Borden
10. **Eleanor Soule,** b. ca1763, m. ca1781, Joshua Ketcham
11. **Recompense Soule,** b.ca1765, m. ca1786, Lydia Paine

The last child would have been born of a mother aged about 45, not impossible biologically and possible here as being the last of a long series of siblings, all born on a regular pattern of two-year spacings.

Daughter Peace is linked to her brothers Jacob, Nathaniel, Samuel, Job and Recompense in a Wodell genealogy and there is no reason not to believe this source, which was published in 1880.[5] This family has several events which would tend to damp down oral transmission of ancestry. Peace Sowle was an unwed mother in 1780, and her child Mary Sowle was also an unwed mother in 1797/8. Mary's child was George Sowle, who married first in 1818 Sylvia Tripp and then in 1831 her sister Lydia Tripp. [Note that their children are given in the Wodell book, page 65.] The Wodell author lists the illegitimate son of Mary as the eldest of her children by Elisha Francis, who probably raised baby George. The situation is clarified by the probate records of Mary (Sowle) Francis's son Hiram Francis in which, among the heirs mentioned, is "George Sowle half-brother."[6]

Additionally, in 1880 author Eli Wodell describes how his community was certain he had murdered his second wife [she hung herself] and how several of his grown sons distanced themselves by spelling their surname 'Wordell.'

This descendancy from William and Keziah appears to have been of the Baptist persuasion, with several ministers in Ohio and New York. It is this author's observation that most of the easily documented *Mayflower* lineages have been documented and that these comprise only about 40% of actual descending lineages when looking at the fourth generation from the *Mayflower* ancestor. Future researchers will need to be alert to various situations which might limit documentation

of lineages, such as unwed motherhood.

Many thanks to Deanne Macomber Holmes for pointing out the connection between Peace and William and Keziah Soule.

1 Ruth Wilder Sherman, ed. *Peleg Burroughs's Journal 1778-1798.* Warwick RI, 1981, xvi-xvii, 22, 230.

2 Louise Walsh Throop, comp. *Mayflower Families In Progress: GEORGE SOULE of the Mayflower and his Descendants for Four Generations.* Plymouth MA, 2015, 107-9, #109.

3 *Vital Records of Dartmouth, Massachusetts To The Year 1850.* Boston, 1929, 3 vols., 1:97.

4 It should be noted that the Rhode Island Soule families used the surname 'Sowle' which was transcribed as 'Towle' in the printed 1790 census of Rhode Island.

5 Eli Wodell. *A Genealogy of a Part of the Wodell Family from 1640 to 1880...,* (1880), 65. [See: *archive.org*]

6 Bristol County MA Probate Record File #9865:3. [See: *americanancestors.org.*]

Louise Walsh Throop is the Researcher for the GSMD *Mayflower Families Silver Books*, George Soule and Francis Eaton. She is a regular contributor to this publication.

The Question of Constance Snow as the Daughter of Constance Hopkins and Nicholas Snow

by Muriel Curtis Cushing

A long-time question that has plagued the Mayflower Society and genealogists is the suggested Constance Snow, daughter of Constance Hopkins and Nicholas Snow. As noted in the *Hopkins silver book*: ***Josiah Paine, town clerk and historian of Harwich, wrote that Nicholas and Constance had a daughter named for her mother who was the first wife of Daniel Doane of Eastham and had the following ten Doane children: Joseph, Constant [son], Israel, Daniel, Nathaniel, Constant [dau.], Rebecca, Abigail, Ruth and Hepzibah; Daniel's first wife was undoubtedly the mother of all of the children except Hepzibah (MF 6:7).*** There has been no records or documentation found to support this claim and the Mayflower Society has justly not accepted any applications on this line until further proof can be found.

The *Women of the Mayflower project* was formed by Judy Swan when she became Governor General. One of the goals of the project was to find and prove genealogical lines of our *Mayflower* lady passengers who have been so difficult to research.

To determine this goal, it was thought that some of the answers could only be found by mtDNA testing and the chair of the newly organized project was also appointed as mtDNA chair of the *Mayflower* DNA project. There were only three members of the WOM committee and It was with great fortune that one committee member was Lauri Sutherland of the New York Society. Lauri was able to arrange for grants that enabled the committee to finance about eight mtDNA tests. Articles were placed in the *Mayflower Quarterly* asking for members to send in their stories about their *Mayflower* Women which was one of the goals and also to submit lines of descent that they believed to be good matrilineal lines. The committee received 10 good lines and the very most important paper trail was researched. Three lines from the daughters of Constance (Hopkins) Snow viz: Sarah Snow married William Walker; Ruth Snow married John Cole; and Mary Snow married Thomas Paine were selected and mtDNA collected from the three descendants. The results were gratifying with each of the results matching perfectly. These results were also recently confirmed by Jason Kolowski.

We now had a good signature of Constance Hopkins and a base for comparison. Encouraged!! Two lines of descent from the questionable daughter Constance Snow (married Daniel Doane) were located and the descendants willing to submit their mtDNA for testing. One of the lines descended from Ruth Doane who married Nathaniel Mayo and the other from Constance Doane who married George Shaw. The research of the lines was admittedly sketchy but much was confirmed and the thought that it was worth the testing – and how could this be passed over?

Both of the results showed no relationship to the proven daughters and it is unusual that the Haplogroups were also different so it would seem the

2020 – Did You Know?

Registered Mayflower Society members, family or guests may attend the Congress Governance Day Meetings as silent observers and are welcome to participate in tours and events.

Registration is different for 2020. GSMD is going hi-tech with badge printing on site during check-in and scanners (just like at the airport when you board a plane) for tours and events. These features are part of the

be available for a limited time at the beginning of an event. Please be prompt as late arrivals may not be permitted entry.

Our Gala black-tie event at the Plymouth Memorial Hall will be a night to remember! Dust off your tux, fellas and ladies, get those gowns out; and be sure to register for this event early to avoid disappointment.

The Fort Church Service is a private event for GSMD only. The Plimoth Plantation village will be CLOSED until later in the day. Please be respectful and visit Plimoth Plantation during normal operating hours for additional access. Only the Plantation Gift

In the Hotel 1620 Ballroom will be our Vendor Exhibition, which will include Member Societies, Family Societies and Commercial Vendors. GSMD Sales and Insignia will be in its usual place, in front of the ballroom. Prices for reserving a table will be found on the GSMD website.

Commercial Photographer: In the same area as our insignia tables, we will have photographers to capture memories for a lifetime that can be purchased on the spot or orders placed.

Is it too early to think about Christmas gifts?

$24.95 **3D Puzzle of Plymouth, Mass.**

Who wouldn't love to see this 3D Puzzle of Plymouth, Mass. under the Christmas tree? The puzzle pieces are individually cut from wood, can be built in three easy steps, and it is beautiful when displayed on a shelf or desk for all to enjoy. These puzzles by Eric Dowdle are made in Utah.

$69.00 **The Mayflower *Tree of Life* Glass Ball**

Made exclusively for the Mayflower Society by Pairpoint, in Cape Cod Mass., this exquisite glass ball is 5" in diameter and represents the Mayflower Society color of pink. The crystal base is also included.

* See back page for ordering information.

It's never too early to think about Christmas!

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